

THE
GOLDEN HORN;
AND
SKETCHES IN
ASIA MINOR, EGYPT, SYRIA,
AND
THE HAURAN.

BY
CHARLES JAMES MONK, M.A.

TRIN. COLL. CAM. C.

IN TWO VOLUMES.
VOL. I.



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P R E F A C E.

THE following pages were prepared from notes made by me in the course of a tour in parts of the East. Having spent the autumn of 1847 in Switzerland, the winter at Rome and other places in Italy, and thence passed over to Corfu and Greece, I arrived at The Golden Horn, the harbour of Constantinople, in the month of June 1848, and here the Narrative begins. Parts of Asia Minor, and of the country to the east of the Jordan, not being much visited by English travellers, some friends have thought that the observations and descriptions contained in my journal might have some interest with readers of Travels, and to their persuasion this

publication owes its origin. It professes to be nothing more than a faithful representation of what I saw and heard, and thought worthy to be preserved in my diary.

JANUARY, 1851.

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THE GOLDEN HORN.

CHAPTER I.

ARRIVAL AT CONSTANTINOPLE—FIRE AT PERA—CONSTANT FIRES IN STAMBOUL—HAMALS AND SAKIERS—BUYUKIÉRE—AQUEDUCT OF SULTAN MAHMOUD I. AT BAGDSIDE KOI—THE BLACK SEA—BELGRADE—SHORES OF THE BOSPHORUS.

DAYLIGHT was just commencing to dawn one fine morning at the end of June, 1848, when the French steamer, which had brought me from the Piræus, entered the beautiful harbour of Constantinople, known by the name of the Golden Horn. I was somewhat disappointed, when I reached the deck, at finding that the grey morn still veiled in mist and threw an indistinctness over a scene, which I had often pictured in my imagination, and which I now strained my eyes to

realize, as the vessel rounded the Seraglio Point, and was brought to anchor in the deep waters that separate Stamboul from its populous suburbs of Galata, Top-hana and Pera. After waiting patiently for an hour on deck, I was rewarded by a glorious sunrise, and a view that I oft gazed on subsequently from the heights of Pera, and always with increased pleasure and admiration. The seraglio, the mosques, the minarets, the many cupolas, the Frank quarter of Pera with the palaces of the ambassadors, the public buildings and gardens on the hills of Constantinople on the European, and of Scutari on the Asiatic shore of the Bosphorus, presented together a *coup d'œil* scarce to be equalled in the whole world. On obtaining *pratique*, I was forthwith conducted to the comfortable hotel of Misseri, in Pera, in favour of which I am happy to bear testimony as the best regulated and most complete establishment for the reception of travellers in the East.

As it was my intention to spend the hot months either at Pera or at one of the villages on the shores of the Bosphorus, I had ample leisure to look about me, without rushing at once to *do* the Lions under the guidance of one of the *laquais de*

place who swarm in the vicinity of the hotels of Pera.

A week before my arrival, several hundred houses had been burned down to the ground at a little distance from Misseri's hotel, and a great part of the principal street destroyed. The fires of Constantinople form one of the chief and most melancholy features of the place; a week never passes without the occurrence of one or more conflagration, some of which, during my residence there, were of fearful extent, causing incalculable loss of property, and an immense sacrifice of life, as well in the Turkish as in the Frank quarters of the metropolis. I had been located at Misseri's about a week, when early one morning I was awakened with cries of fire; whereupon, jumping out of bed, I ran to the window, and perceived that the next house was enveloped in flames, while the hotel was in momentary danger of catching fire. The court was filled with fire-engines and firemen, who, thanks to a good supply of water in a reservoir in front of the hotel, poured a continued stream upon the devouring element. This occurred about four A.M., and I know not how long before that hour the fire had been raging.

I had quietly slept through no small noise and commotion, and but for a warning voice at my door, I should probably have slept for some time longer. No time was now to be lost; so, donning my clothes with utmost haste, I ran down stairs, reconnoitred the state of affairs both within doors and without, and feeling somewhat reassured by the survey, returned to my room and seized a large portmanteau fortunately packed up, shouldered it, and carried it forth in triumph into the street. There with some difficulty I secured the assistance of a hamal, one of a privileged race of porters, who are strongly suspected, in conjunction with their brethren the Sakiers (water-carriers), of knowing more than it would suit their interest to reveal, of the cause and origin of the almost daily fires of Constantinople. At the first alarm of fire, these hamals congregate in the neighbourhood, sit and chat together with the greatest coolness and unconcern, waiting till some unfortunate proprietor comes to seek their aid for the removal of his property from the frail wooden tenement which must soon fall a prey to the flames. A hard bargain is now struck: there is no time for hesitation, in a few minutes all will be lost; yet not

one step will they move, not a hand will they raise, till the money is counted out, till the last piastre is paid in advance, after which, it must be said to their credit, they exert themselves to the utmost, and are seldom or never known to break their agreement. Exorbitant, too, are the demands of the firemen on the breaking out of a fire in Pera, when a written order for payment must be delivered before the hose is directed towards the endangered house. By dint of great exertions Misseri's hotel was saved, though the side and roof were several times on fire. The summer of 1848 was unusually prolific in conflagrations, and I believe I am correct in stating that a greater number of houses and a larger amount of property were destroyed during the three months of June, July and August of that year, than during the ten previous years. As I shall have occasion to recur to this subject in the course of events during my residence on the shores of the Bosphorus, I will only make the passing remark, that so long as the houses continue to be built of wood, we cannot be surprised at the frequency of these conflagrations, nor at the destruction of whole districts of Stamboul within the space of a few hours.

The evening of the same day I took up my residence at the Hotel de l'Empire Ottoman, at Buyukdéré, one of the principal villages upon the European side of the Bosphorus, about ten or twelve miles from Constantinople, where are the summer palaces of several of the ambassadors, the others being at Therapia, nearly two miles short of Buyukdéré. The latter is a long straggling village, the houses mostly facing the Bosphorus, having behind it high hills, and consisting of little more than the main street with a few courts in the rear. The quay is a pretty and well-frequented promenade, on or close to which are the Austrian, Russian, and American palaces, the second being on a scale of great magnificence. During the summer evenings when the moon was full, the quay was crowded for several hours with parties from the Austrian and Russian embassies, and from nearly every Greek and Armenian house in the village. A band of music served to enliven the scene in which the veil of the hareem did not intrude to conceal the lovely features, that the cruel laws of the East doom to lurk behind folds of muslin, lest the eye of an unbeliever should rest upon the face of a daughter of Islam.

The rides in the neighbourhood are charming, my first being up the great valley (Buyuk-déré) through three miles of well-watered fields interspersed with a fair share of woodland. The valley is narrow, so that the hills on either side appear higher than they really are; part of the road lay through lanes with high overarching hedges, completely covered with the vine, from which hung down thick clusters of grapes uncultivated and wild, but withal presenting a pretty appearance. At the head of the valley is the little village of Bagdsche Koi, hidden from view by the aqueduct of Sultan Mahmoud I., which terminates the valley. Beneath the great arch a most lovely prospect is presented to the eye, as it wanders over fields of richest verdure broken here and there with small thickets, where the woodman's axe is never heard, and through which flow the rippling waters of the rivulet as it descends towards the sea. Beyond lies the deep Bay of Buyukdéré, filled with vessels whose flags float in the northern breeze which generally prevails on the Bosphorus, the beautiful hills on the opposite shore with a picturesque village in relief closing the prospect. This aqueduct of Sultan Mahmoud

is a truly grand work, consisting of two bends or dammed-up valleys, in which the water is collected as in a great reservoir, and by means of several aqueducts conveyed a distance of fifteen miles to Pera. On leaving Bagdsche Koi I struck into the forest, and rode onwards several miles, passing in my way one of the principal reservoirs constructed of solid masonry, and occasionally obtaining views of the undulating country, the Bosphorus with the pretty villages on its shores, and the splendid forest of Belgrade to my left. The path lay now on high open ground, now in a deep lane entirely covered in with overshadowing trees, from which clusters of grapes hung down in wild profusion, till at length I came to the shores of the Black Sea above the Cyanean rocks, a few miles north of the mouth of the Bosphorus. Near this spot a broad stream of sand has spread over the land to a considerable distance from the shore, burying trees and shrubs beneath it, and presenting a singular aspect, the rising ground, to all appearance, having had no power to check its progress. I could not approach near enough to make further observations. The village of Belgrade lies about three miles from Bagdsche

Koi, in the interior of a forest, about twenty miles in circumference. The ride thither is preferred above all others for the beauty of the scenery and the thick shade of noble trees that overhang the path.

“ Besides the importance which the village of Belgrade derives from its aqueducts and reservoirs, it is remarkable for possessing the loveliest walks on the whole of the Thracian side of the Bosphorus, while the thick woods remind the Northern European of his paternal groves. There is here, however, no forest entirely composed of beeches; these, with oaks, plane-trees and birches, the ilex and the pine, the elm and the poplar, interweave their branches and their foliage in the fairest days of spring, forming a favourite resort for Franks, Greeks, and Armenians. The beautiful village-fountain has long since been celebrated in the letters of Lady Mary Wortley Montagu, who made this her summer residence; and the house which she occupied is still shown by the villagers. Formerly some of the European Envoys lived at Belgrade, as well as at Therapia and Buyukdéré during the fine season; but as fevers prevail at the end of the summer in consequence of the damp from the waters, Buyukdéré and Therapia have

been preferred for their ever pure and wholesome temperature." *

During my stay at Buyukdéré, I was often rowed down to Top-hana, the landing-place for Pera, in a two-oared caïque, the light and elegant boat which skims over the waters of the Bosphorus. The shores on either side are lined with palaces belonging to the Sultan, or presented by him to his favourite Pashas; village succeeds village in rapid succession, the heights are crowned with kiosks and summer residences, and the water is alive with caïques conveying parties from place to place, or, within the space of a few minutes, from Europe to Asia. The palaces of the English and French Ambassadors are at Therapia, the former having been presented by the Sultan to the British Embassy during the time that Lord Cowley was Chargé d'affaires to the Porte in Sir Stratford Canning's absence from Constantinople. The gardens above the palace add materially to the beauty of this charming residence. The neighbouring village of Kalender is oftentimes the resort on the eve of a Saint's day of all the beauty and light-hearted gaiety of the neighbourhood. The Greek girls in their pretty costumes thronged the

* Murray's Handbook for the East, pp. 216, 217.

shores and listened to the music, or embarked in large caïques and amused themselves upon the Bosphorus. The evening's festivities are usually brought to a close by an illumination, the light from which is reflected far across the waters.

The castles of Europe and of Asia, Rumili Hissar, and Anatoli Hissar, are built at the narrowest part of the Bosphorus, and admirably adapted for the defence of Stamboul from the attack of a Russian fleet approaching from the Black Sea. The fine bay of Bebec succeeds, and on the opposite shore is the favourite resort of Turkish ladies on Fridays and Sundays, the Sweet Waters of Asia, a spot ever lovely, ever fresh with verdure, long after the last blade of grass on the sloping shores has been scorched up by the Eastern sun. For a residence during the summer amid the many lovely spots on the European and Asiatic shores of the Bosphorus, there is none that in the fineness of its situation and in the purity of the air can vie with Candeli. The panoramic view from the houses on the heights above the village is most perfect, and embraces both the upper and lower mouths of the channel, the Black Sea, and the Sea of Marmara, with nearly all the interesting and picturesque ground that intervenes between those extremities.

CHAPTER II.

THE SERAGLIO—MOSQUE OF SANTA SOPHIA—SULEIMANYE.

WE were a large and merry party as we left the Hotel d'Angleterre in Pera, one bright morning in July, with a dragoman and an officer of the Porte, who was entrusted with a firmaan which was to be our *open sesame* to the Mosques and the Seraglio of the Sultan. We were twelve in number, and five of our party were ladies. Having provided ourselves with red and yellow slippers, sufficiently large to be worn over our boots, we commenced the descent to Top-hana. On arriving at the harbour, we embarked at once in caïques, and in a short time were safely landed on the opposite side of the Golden Horn, close to the Seraglio Point. A few minutes sufficed to reassemble the dispersed party, and we set out forth-

with for the Sultan's palace. At the first gate we experienced no difficulty, but at the entrance to the garden in front of the Seraglio we found two resolute soldiers, who opposed their bayonets to our further progress. The sight of the imperial firmaan, the official character of the cavass who accompanied us, and the eloquence of our dragoman, had no effect upon these obdurate sons of Mars. Their orders were to exclude strangers, and it was as much as their heads were worth to let Christians enter the sacred precincts of the Seraglio. At length one of them was persuaded to go in search of his superior officer; and in a few minutes matters were satisfactorily arranged, and we entered triumphantly. At the foot of the staircase we put on our slippers, and went up to the grand reception room. Far be it from me to attempt to give a full or correct description of the furniture of the imperial palace, of the time-honoured coverlets to the chairs and divans, of the chintz curtains of long and happy memory to Arachne's busy race, and of the other useful and ornamental articles to be found in this abode of royalty. If these ever come under the hammer of the auctioneer, in the same manner as we chanced to see the medley

effects of one of the Sultan's aunts, lately deceased, undergo the operation of being knocked down to the highest bidder in the middle of one of the courts of the Seraglio, I fear the coffers of the Sublime Porte will not benefit greatly from the result of the forced sale. The view from the windows over the Propontis, towards Scutari, and up the Bosphorus, is magnificent. We passed through bath rooms and galleries, (in the latter of which a tall man could not stand upright, nor a grave one refrain from smiling at the collection of bad English and French prints of battles by sea and land,) and were permitted to enter the untenanted hareem. Our hitherto silent and mysterious guide now became on a sudden very communicative, though he never raised his voice above a low whisper, which was interpreted in a louder tone by the dragoman. He informed us that "In this apartment the Sultan receives the ladies of the hareem. In that room his highness' wives the Kadins visit him." We soon grew heartily tired of looking over the common-place, I might almost say mean, apartments of the palace: and after enjoying the cool freshness of the air in a small

greenhouse attached to the Seraglio, where a fountain played with many jets into a basin full of gold and silver fish, we took our departure through the gardens to the audience chamber, where the ambassadors are received in grand state by the Sultan.

A short visit to the private library, containing a few thousand volumes of Oriental literature, sufficed to satisfy the most curious of the party; and, despite the midday heat which was growing excessive, we hastened across the great court to the armoury, which is likewise within the precincts of the Seraglio. Among the collection of old armour that has been preserved for ages past, are huge spears, maces, and battle-axes of the most formidable description; groups of culverins of enormous size are arranged in close array curiously inlaid with silver; the whole forming, perhaps, the most complete and interesting collection of Eastern armour that exists in the world. Here, too, are kept the keys of cities that have been conquered by, or have submitted to, the Sultans.

Time was wearing on apace, so we proceeded forthwith to the mosque of Santa Sophia, formerly a Greek church, built by Justinian. As ill luck

would have it, the day was a Greek festival, and as the mosque was under repair, and all the workmen employed, singularly enough, were Greeks, the gates were locked, and we had to wait a considerable time before the key could be obtained. To attempt to give a fair description of this beautiful edifice in its then dismantled state, filled as it was with scaffolding, and disfigured with whitewash and mortar, would be impossible. The airy lightness of the dome, (the height of the great cupola being only one-sixth of its diameter, which measures one hundred and fifteen feet,) the enormous porphyry columns, with capitals and bases of the purest white marble, the four and twenty pillars of Syenite granite, which support the galleries, together with those of green marble brought from the temple of Diana at Ephesus, are objects which strike the observer with admiration and wonder. Having gratified ourselves with the contemplation of this beautifully-proportioned edifice, and collected some of the mosaic which has fallen and lay scattered in the dust, we proceeded to visit the rival mosque of Suleiman. On our way thither we looked in upon the cistern of Constantine, now called *Bindërik*, or the thousand and one pillars, which resembles

an enormous dungeon of dark and gloomy appearance.

As the hour of afternoon prayer was now approaching we entered a baker's shop in one of the bazaars, and mounting upon a large divan at the end of the room, seated ourselves *à la Turque*. A supply of nargeelehs and coffee was speedily brought, and in a few minutes these were succeeded by dishes of cababs and dolmas, gratefully remembered by all eastern travellers. Sherbet and coffee next made their appearance; and I think I may safely say that seldom has a luncheon been more enjoyed than that improvised in the baker's shop in Stamboul.

The mosque of Sultan Achmed, and the mausoleum of the late Sultan Mahmoud, next attracted our notice, whence passing through the hareem or outer court of Sultan Bajazet's mosque, which is tenanted by some hundreds of pigeons, we arrived at length at the beautiful and magnificent Suleimanye. This perfect specimen of Turkish architecture was built by Suleiman the Magnificent, in the middle of the sixteenth century, entirely after the pattern of Santa Sophia, but with the desire, on the part of its founder, of surpassing it in splen-

dour and beauty. In every point of view it is the most striking building in Constantinople, whether seen on entering the harbour from the Propontis, or beheld from the bridges across the Golden Horn, or from the heights of Pera and Okmeidan; it is the principal object that arrests the attention, that charms the eye, and constitutes itself the chief feature in the fair city of Stamboul. In the middle of the great quadrangle stands a fountain covered with a dome, the water in which is used for the ordinary purposes of purification before entering the mosque. Besides the mausoleum of the founder and his family, surmounted with domes, are colonnades round the entrance court, covered likewise with small cupolas. At the four corners rise the tapering minarets with galleries, from which the muezzins proclaim the hours of prayer. The mosque itself presents the appearance of a perfect system of cupolas, tier rising above tier, and dome above dome, in airy lightness, the whole crowned by a single dome of enormous span and of the most elegant proportions.

The interior of a mosque is not so striking as its exterior, and the stranger is apt to be disappointed, if he has allowed his imagination to take

a high range in assimilating it in character to the gorgeous temples of the Roman Catholic Church. As one enters Suleimanye, the eye is struck with the multitude of small glass lamps that are suspended from the dome; these are lighted during the nights of the Ramazan, and on a few festivals that occur at different periods of the year. On these occasions the effect is most brilliant, but during the day-time they serve only to increase the gloom of the interior and to destroy the general effect of the architecture, as they hang in clusters, intermingled with ostriches' eggs, at a few feet from the ground. The great dome of Suleimanye is supported by walled columns, between which are the four largest and finest granite pillars in Constantinople, with capitals of white marble. The pulpit and the altar are likewise of white marble, and are ornamented with beautiful and elaborate sculpture. The candelabra are massive, and of gigantic size, forming one of the principal ornaments of the mosque.

CHAPTER III.

VIEW FROM PERA — THE RAMAZAN — ALARMS OF FIRE — WALK
THROUGH STAMBOUL BY NIGHT—CEREMONIES DURING THE RAMA-
ZAN—ILLUMINATIONS ON THE BOSPHORUS—THE BEIRAM—BAZAARS
OF CONSTANTINOPLE.

It wanted an hour of sunset, on the evening of the last day of July, when I sauntered forth from Pera and descended the steep hill of Galata, leading to the bridge of boats which extends across the harbour of the Golden Horn, and connects Stamboul with one of its largest and most populous suburbs. But before leaving the Frank quarter, let me pause a moment, and endeavour to give some idea of the scene presented to the eye from the elevated ground of Pera. Separated from each other by the waters of the Bosphorus are three distinct cities, stretched for no inconsiderable distance along its sloping shores, and crowning the hills which rise immediately out of the blue waves of the Sea of Marmara. The peculiar nature of the ground upon which they stand gives

them the appearance of greater size than they really possess. The first of the three, the Queen and Mistress of the East, the fair city of Stamboul, lies on the south side of the Golden Horn, extending far beyond the eye's range on the further side of the little hills on which it is built, down to the shores of the Propontis. To the north of the Golden Horn lie in close approximation Top-hana, Pera, and Galata; and on the Asiatic shore of the Bosphorus is situated Scutari, immediately facing Constantinople, and built like that city on seven low hills. These seem to form one great united whole, presenting together a lovelier picture than even fancy's day-dreams could figure to the imaginative mind of the Eastern poet. The first objects which strike the looker on, and at once remind him that the beautiful city over which he is standing is essentially Oriental, are the magnificent mosques with their airy domes and cupolas rising one above another in countless variety of size and position. The imperial mosques of Santa Sophia and of Suleiman, of Achmed and of Bajazet, surrounded by tapering minarets, on the summit of which the gilded crescents glitter in the bright sunshine, strike the beholder with awe and

admiration. Far and near through each suburb, even within the walls of Constantinople itself, rise in solemn gloomy grandeur the cypress groves, the mighty fields of death. The dark foliage, appearing as it does among a multitude of mosques and houses, relieves the eye and produces a pleasing effect, while it gives to Constantinople the appearance of a city of gardens. The most striking feature in Stamboul, after the principal mosques, is the Sultan's Seraglio, called the Serai Bournou, at the extreme promontory where the Bosphorus terminates at the entrance to the sea of Marmara. Beyond lie extended the picturesque Isles of the Princes, famous in former days as places of exile for the relatives of reigning sultans, and no less so at the present day for the beauty of their fair visitors in the persons of the families of Greek rayahs, who usually make Chalki or Prinkipo their place of residence and retirement during the summer months. Extending from the foot of Yousha Dagb to the heights above Scutari, stands forth, in bold relief, the immense cemetery, with its forest of cypresses, the largest and most beautiful of any in the capital of the Ottoman empire,

second only to those before mentioned in Stamboul, founded and endowed by sultans, or by a *Sultana Valide*, the title given to the mother of a reigning monarch. More immediately below, in Pera, are the handsome palaces of the European ambassadors, more than one of which has once and again risen in renewed splendour from the ground, over which the great curse of Constantinople has so often spread its dark and gloomy mantle. Added to these, the fine harbour of the Golden Horn, with vessels of the first class floating in its basin beneath the windows of the Seraglio, and studded with slightly built and elegantly shaped caïques, moving swiftly through its waters, the verdure-clothed valleys along the shores of the Bosphorus, the heights above crowned with kiosks and villas, the lovely gardens and residences of the sultan and of the pashas beneath, combine to present a *coup d'œil* not to be equalled in beauty or variety by any other scene in the world.

Leaving the narrow and populous streets of Galata, I proceeded across the bridge of boats to Stamboul. It was the first day of the month

of Ramazan, the ninth in the Mahommedan year, which is strictly observed by all true followers of the prophet as a season of fasting. The previous evening the new moon had been duly observed : at sunrise the fast commenced. Between the rising and setting of the sun, during the whole month, which consists of thirty days, every Moslem is enjoined to abstain from eating, drinking and smoking. Among the lower, and, generally speaking, among the middle classes, this fast is strictly observed. Sad is the countenance of the poor Mussulman as he sits on his carpet or mat before the door of his shop without the usual pipe in his mouth—the never-failing solace during the tedious hours of a summer's day. There is something droll, almost ludicrous, in his resigned and patient looks, as he squats on his divan, anxiously expecting the welcome hour of release from this cruel privation. As the time of sunset, which is announced by the firing of cannon, draws nigh, he grows anxious and restless, refers constantly to his watch, and occasionally goes the length of comparing its minute hand with that of one of his nearest neighbours ; but this is a rare exertion on the part of a Mussul-

man. Yet one never-failing resource remains to him—his string of beads is counted and recounted with the most exemplary perseverance; and of this occupation he seems never to grow tired.

Turning to the right on entering Stamboul, I walked along the fowl-market close to the old Seraglio, whence, proceeding past the fez-capped emblems of mortality lying somewhat in disorder in the open workshops of the stonemasons that are arranged on either side of this street, I struck into the usually busy quarter, tenanted by tobacco merchants. But what a change had come over the ordinary business-like appearance of the bazaar! Shutters were closed, bolts drawn, no voice was heard, a death-like stillness prevailed. I felt half inclined to retrace my steps, nor penetrate further into a city of the dead; but curiosity led me on. I had not proceeded far, when I met a solitary individual, wearing a green turban, the mark of distinction assumed by the lineal descendants of the prophet, who had evidently lingered after his fellows had closed their shops, and was now hastening away to make up for lost time. Bearing to the right, in the direction of the harbour, I soon emerged from the gloomy bazaar into regions of

light, and found myself again among the habitations of men. A new scene now presented itself. Round a fountain were collected groups of Moslems, performing their customary ablutions previously to breaking their fast, and responding to the call to prayer which is made almost immediately after sunset. Beyond this was a street nearly if not completely devoted to coffee-houses. In front of these, awaiting the welcome signal, were seated in grave and silent conclave,—pipe in hand, the bowl already filled with tobacco, and wanting only the live charcoal to be applied,—the inhabitants of the surrounding quarter, who prefer breaking their long fast with a pipe and cup of coffee to indulging in a bowl of the rich kaimak or favourite yooirt, reserving to a later hour the usual evening meal. There is more philosophical disregard of external things, more inattention to all that is going on around him, more true fatalism in the mind of a Mussulman, than in all the world besides. The Turks are essentially a religious nation. “The pervading character of this people,” says a clever and well-informed writer, “is their entire devotion to their religion. It forms the civil as well as

worldly business and interests, is indissolubly associated with the occupations of every hour of the day and every action of the life. Prayer is with them universal, and peculiar to no place,—sought equally in the field and chamber as in the mosque. Every one pursues his own devotions, independently of a priesthood (which here does not exist), with perfect simplicity and without ostentation. The character, habits, customs, manners, health, and whole life of the people, appear formed by their religion.”

HAVING arrived at the second bridge of boats which crosses the harbour, I lingered till the last ray had ceased to illumine the gilded ball which adorns the summit of the dome of Santa Sophia. The glorious pile of Suleimanye stood immediately before me, the proudest monument of Ottoman architecture in the city of the Sultans. Well might the shade of Suleiman, whose mausoleum is within the sacred precincts of his mosque, love to linger near this magnificent temple, which has surpassed in grandeur the glorious edifice of Justinian. The departing rays from the western sky falling upon Bosdoghan Kemer, the fine and picturesque aqueduct of Valens, which rises proudly over the valley and

surrounding buildings, brought out in bold relief this work of ages long gone by, which still remains a lasting memorial of Byzantine greatness. But hark! the cannons "sound the knell of parting day." The muezzins, from the galleries of the minarets, with musical and sonorous voices, proclaim the evening prayer:—"Ev-Allah! Praise be to God! The day of humiliation is past; the toil and labour is over, the hour of feasting and of revelry is at hand." No external sign marks the inward satisfaction of the Mussulman. Forthwith his pipe is lighted, a cup of coffee is brought to him; silent as before he puffs away; the smoke curls round his ample beard and moustachios, but yet he ceases not; dense volumes succeed each other in rapid succession. Methinks now the muscles of his face begin to relax, but his eyes are fixed steadfastly on the ground, or gaze on vacancy. The hour of perfect freedom from restraint is not yet come. Short is the twilight in an eastern clime. From day to night, from light to darkness, is but a short step. Already the galleries of the minarets are illuminated with thousands of lamps, and the interior of the mosques is brilliant with

an hour after sunset is worthy of an eastern fairy tale. The deep blue waters of the Golden Horn reflect the unwonted gleam in its glassy mirror. Innumerable flitting lights are seen on the shores of the Bosphorus, and in the streets, which are usually deserted after the first hour of night, borne by the devout Moslem as he returns from the mosque, or perchance by some reveller who intends to spend the night before the door of a coffee-house, where, during the Ramazan, he is ^{always} sure of finding a goodly company. The singer, the reciter of poems, the story-teller, all are there; their object is to beguile the tediousness of the hours of darkness. To an attentive audience the story-teller is relating some tale which seems highly to interest his hearers. The injured Hassan, the faithless bride, the perjured Giaour, are subjects which for a moment excite the ire and arouse the indignation of the Mussulman. He curls his beard, his eye flashes, his breath is hurried and audible. But the tale is ended: vengeance and death have seized their victims. Allah Kerim! God is great and merciful! Anon all excitement ceases, and as the reciter concludes the narration, the Moslem has regained his usual quiet and passive demeanour.

Many are the tales of war, and strife, and successful adventure which serve to while away the midnight hours, and amuse the attentive listeners. The call to prayer after midnight has no effect in warning many of the flitting hour, the coffee-houses are not deserted, the task of the storyteller remains unfinished. Thus passed in revelry, interrupted only by devotional forms, the night succeeding the first day of Ramazan. Feasting and merriment prevailed in the houses of the rich; the salutation at the doors of the faithful, announced by the loud beating of a drum, sounded incessantly in my ears; nor was it till long after I had retired to my couch, though not to rest—till I had heard the last summons to conclude the final meal at daybreak before the rising of the sun—that I fell into an agreeable slumber, no longer broken by the inharmonious sounds of drum and fife, which, together with a multitude of human voices, had so long frightened away soft sleep from my eyelids.

Slowly onwards roll the long tedious days of an autumnal Ramazan. The Turks who are not actively employed wear a look of discomfort and ennui. The baths are frequented as usual, but

the tchibouke and fragrant nargeeleh no longer solace the devout Mussulman during the hour of repose which succeeds the relaxing luxury of the Turkish bath. Even the bathing attendants, when their services are not required, seat themselves with a Chorān on their knees, and in a low sonorous voice repeat portions of the sacred writings. The same slow chaunt obtains generally, so that the voices of persons repeating different chapters of the Chorān blend harmoniously together. About the middle of the month the view of Constantinople by night is most beautiful. The moon is already high in the heavens, shedding her pale light over one of earth's fairest scenes. Her silvery rays are reflected in the still dark waters of the Golden Horn. Afar, as I gaze over the city of Stamboul, I see the rippling waves of the sea of Marmara dancing in her steady light. Between the minarets, themselves brilliantly illuminated, are suspended cannons and other devices beautifully executed in festoons of lamps. The most striking mosque, to the eye of a distant observer, is that of Sultan Achmed. Situated in the Hippodrome, in the direction of the Seraglio Point, it is remarkable for its six minarets, four of them having three

galleries each, the others two. Suleiman, with its four minarets, is scarcely less striking; while that of the Sultana Valide, or Yeni Djamye, which seems almost to overhang the waters of the Golden Horn, from its position, as well as from the brilliancy of its illumination, is the most beautiful of the smaller mosques. The finest view of Constantinople is from the belvidere, built in the form of a terrace upon the roof of the house in which I was for some time residing in Pera. It commands a magnificent view over the hills of Pera and Galata, and the side towards the Sweet Waters. Europe, Asia, the entrance to the Bosphorus, and the sea of Marmara, which in the distance is studded with the picturesque and rocky Princes' Isles, at the same moment meet the eye. The vast city of Stamboul lies beneath your feet. Immediately below, the harbour is filled with vessels of every size and description, among which the light and elegant caïque glides swiftly and silently through the waters. The gardens of Constantinople, conspicuous among which is that of the Sultan's Seraglio, appear in bold relief, and the dark foliage of the trees affords a pleasing contrast to the exhausted appearance of nature on the hills.

beyond the city. In the background is the gloomy forest of cypresses that crowns the heights above Scutari, the lower parts of the town being hidden by intervening objects from the view. Often have I spent a silent hour on the belvidere, when night has drawn her thin transparent veil over objects too distinct in the fierce glare of an Eastern sun, but which charm the imagination when the moon has resumed her milder sway, and fancy is allowed a free range over the moonlit scene. Our house was situated on the verge of a grove of cypresses of considerable extent—though it is only dignified by the name of the little burial-ground—many of which are nearly as high as the house, and give a sombre appearance to the last resting-place of so many generations, as they wave majestically over the turbaned grave-stones of the Turks.

Two dark gloomy towers rise, like sturdy giants, high above the surrounding buildings over which they are constituted guardians. These are, the Galata Tower, built by the Genoese in the suburb of that name, and the Seraskier Tower in Stamboul. From their elevated position they are most useful as watch-towers for fires, the great curse of Constantinople. In the room near their summit

watchmen are stationed day and night, whose duty it is to keep a constant look-out over the city, and as soon as they perceive any extraordinary smoke or fire, a signal is instantly hoisted, which is immediately answered by watchmen on the opposite tower. On the twelfth night of Ramazan, as I was enjoying the beautiful scene and the fresh north breeze, which blows almost always during the summer, and renders the shores of the Bosphorus a most delightful eastern residence during the hot months, a huge lamp was exhibited outside the Seraskier Tower. This signal was forthwith answered by a number of smaller lamps exposed from that of Galata, and the alarm of fire was given by the firing of three guns in the batteries appointed for that purpose. The number of the guns at once denotes the quarter in which the fire has been observed. Whereupon the night watchmen striking the ground with their iron-shod staves cry out, "Yangen var!" "There is fire!" at the same time informing the inhabitants of the quarter in which it has broken out. On these occasions the scene in the narrow streets of Constantinople beggars description. The firemen hasten with their portable pumps, entire guard-

houses turn out, the soldiers marching with axes, long hooked poles, and buckets, to the scene of destruction. The sakiers (water-carriers) flock thither in great numbers, and last, not least, the hamals (porters), who reap a rich harvest by conveying to places of security the endangered goods of the alarmed inhabitants. Not unfrequently in Pera have two or three thousand houses been consumed by the devouring element within the space of a few hours. In fact, living in a street where every house is built of wood, it is no pleasant matter to awake at early dawn and see flames issuing from the upper windows of the adjoining house, before your bewildered senses are fully alive to the danger to which your property, if not your person, is exposed. Yet this was my case more than once during my residence at Pera; and I am sorry to add that it is by no means an uncommon one.

The bridges across the Golden Horn present an animated appearance from the constant succession of passengers carrying lanterns, a *sine qua non* in the dark and narrow streets of Stamboul, where the western luxuries of oil and gas are still unknown.

and a half after sunset, the streets on ordinary occasions are quite deserted; scarce a living soul, save the watchman, is to be seen abroad in the city of Constantinople, which contains no less than 600,000 inhabitants. It is only during Ramazan, when the night is turned into day, that the want of street lamps is felt by the Turks, and the primitive substitute of paper lanterns and candles is brought into active requisition.

One lovely evening, after having dined at the house of a kind and valued Turkish friend in Stamboul, our party consisting of four, it was proposed that we should walk to Sultan Bajazet's mosque, the square before which is a great rendezvous during the nights of Ramazan. About four hours after sunset we set out, preceded by a servant carrying a lantern some two feet and a half in length; and passing under the aqueduct of Valens, and leaving the walls of the old seraglio to our left, we soon arrived at the great square in front of the hareem, or sacred enclosure of the mosque of Bajazet. The galleries of the minarets were brilliantly illuminated, and a device or cipher in lamps was suspended between them. The interior of the mosque, in which were thousands of

little lamps, shedding a stream of light through the windows, was forbidden ground, as we were not provided with an imperial firmaan. Before the coffee-houses were seated groups of Turks, silently smoking and listening to the story-tellers, who delight their bearded audience with childish badinage and giant-killing tales. Numerous are the stalls allotted to the sale of *rhahatlakoûm* and other favourite sweetmeats, as well as of *kaimak* and *yooourt*, popular Turkish preparations of curds and milk. Nor is more substantial food wanting to complete the midnight feast, which is oftentimes prolonged till the first streak of red tinges the eastern sky. The luxury of sherbet and other cooling drinks, into which fresh snow brought daily on mules from Mount Parnassus is infused, is duly appreciated. The streets which abut upon the Square of Bajazet are equally crowded, the shops are nearly all open, and the immense number of moving lanterns gives a strange and pleasing effect to the motley scene. It is not till six or seven hours after sunset that the streets resume their sombre and uncomfortable look—that the weary Mussulman bethinks himself of returning home, where he retires to rest an hour or two before sunrise, and sleeps till near mid-day,

when he rises to attend to his business and duties, with a prospect of waiting till sunset before he may break his fast. There are a few *habitués* who leave not the *cafés* till the voice of the muezzin warns them from the minarets that the hour of fasting has already begun. I will not speak here of the manner in which this fast is observed by the higher classes. Suffice it to say, that it is one of the chief commandments of the Prophet, and strictly enjoined to all except sick persons, soldiers in time of war, and young children. Even those who are prevented from keeping it during Ramazan, are commanded to do so for a whole month, as soon as they are able.

On the 15th day of Ramazan, is observed the ceremony of Kircaï Chérif, one of the most revered in the Mahomedan religion: on this day, the Sultan goes in grand state from his palace at Tchérigan on the Bosphorus in his thirty-oared caïque accompanied by his Grand Vizier, the ministers, and other high officers, to the seraglio of Top-kapou, where the garment of the Prophet is preserved. After the usual prayers, the Sultan kisses the precious relic, and his example is followed by all the dignitaries of the Porte. The apartment in which this object of veneration is

all devout Moslems is kept, is then allowed to remain open for a few days, and thither flock the great mass of the people, who hasten to perform an act of devotion, in kissing the hem of the Prophet's garment.

As the month of Ramazan draws to a close, the decreasing orb of the moon no longer rules the night, so as to shed her pale light over the dwellings of the Osmanlis, and illumine with her rays the dark waters of the Bosphorus. The clear blue sky, deprived of the greater lights of heaven, is studded with myriads of stars whose lesser power suffices to point out the winding path of the Golden Horn. The Leylet el-Chudr (the night of power, or of the Divine Decree), is the 27th of the month, that is to say, the night preceding the 27th day. On this night the Choran is said to have been sent down to Mahomed from heaven, and it is consequently observed with the greatest reverence and solemnity. About the hour of night prayer we descended to Top-hana, where the mosque of the Valide Sultana was brilliantly illuminated both within and without, and hither flocked crowds of devout Osmanlis to perform

whose extraordinary motions and genuflections they imitated with a wonderful facility.

Our next step after leaving the court of the mosque, was to embark in a caïque, in which we were quickly launched forth into the rippling waves, as they rocked us gently to and fro, under the influence of the constant northern breeze. A new sight now burst upon our view. Immediately before us, the artillery barracks at Top-hana presented a brilliant show of illumination. The cannons, and other devices in various coloured lamps, were cleverly devised and beautifully executed. The fine men-of-war, and the little fleet of frigates and sloops, moored off the Imperial palace of Tchérigan, as far as the eye could see up the Bosphorus, had their port-holes, masts and rigging illuminated with festoons of lamps, and presented a novel but beautiful appearance with the dark undefined hills of Asia Minor in the background. The galleries of the minarets of Stamboul and of Scutari weré unusually bright; and the lights in the windows of almost every house on the Perote hills, contrasting with the dark foliage of the trees around them, added in no slight degree to the splendour of the scene.

The Sultan, in the meantime, escorted by his ministers and the cortége usual on grand occasions, went from the Seraskierat, where he had been spending some hours, at about nine o'clock to the mosque of Sultan Bajazet, where he was received by the Sheikh-el-Islam, at the head of the body of Oolemas. On entering the mosque the Sultan's Imaum, and the other ministers of religion, recited the prayers appointed for the occasion, which lasted nearly two hours. We had already been for more than two hours quietly reclining in our caïque, listening to the slow chaunt of our Greek boatmen, as they lazily dipped their oars in the water, rather from a natural impulse than from any desire to change materially the position of our boat, when we were suddenly startled by the firing of cannon, and repeated salvoes of artillery. In an instant the barrack-yard at Top-hana, and the Seraglio Point, together with a circle, the diameter of which was a straight line drawn from one of these points to the other, formed by boats in the Golden Horn, were illuminated with many-coloured Bengal lights, and the pale lamps, which marked the outlines of the vessels, were superseded by the same. Fireworks of the most elaborate design and

brilliancy of appearance were exhibited at Top-hana; the handsome state caïques of the Sultan were seen to glide majestically and silently through the water on their return to the imperial palace at Tchérigan. It was a fairy scene, and rather resembled the fancied wonders wrought by Aladdin's lamp, than the representation of a Mahomedan fête in these days of sober reality. I can only compare this striking spectacle on the Bosphorus with the almost magical change that is instantaneously produced at the Basilica of St. Peter's at Rome, on Easter night, which, after having once been seen, can never be forgotten. It was past midnight before all was over.

During the latter days of Ramazan, the square in front of the mosque of Sultan Bajazet was crowded every afternoon with arabahs, so as to bear some faint resemblance to Hyde Park during the season. But what a difference in manners, costume, and fashions! The arabahs are small boxes, hung upon springs, highly gilt and painted, into which it is almost useless to conjecture how the ladies mount, for there are no steps to let down, and the sides of these oriental carriages are nearly five feet above the ground. However, they do get in, and when once there, they have the arabah entirely to themselves.

No gentleman dares to speak to his own wife, even supposing that he could recognise her, with her head and face entirely enveloped in the yachmac, or veil of white muslin, and the eyes alone peeping out. It is even considered a breach of good manners to stand and look into the carriages as they pass by. The gentlemen, on their arrival before the mosque, dismount from their horses, and either enter the mosque for afternoon prayer, or lounge about the sacred inclosure in front of it, which is converted into a small fair during this month. It was a favourite resort, and I frequently spent an hour there in the afternoon, watching the manners and customs of the Turks and Persians, becoming in my turn occasionally an object of observation or curiosity to those around me; for Christians in Frank costume seldom pay more than a hurried visit to these parts of Stamboul.

The Ramazan is succeeded by the feast of the Lesser Beiram, which continues three days, when the whole country presents a scene of universal festivity. On the first of these days we were up and dressed an hour before daybreak, and started across the Perote burial-ground to the gate of

opened for us. On arriving at the new bridge, across the harbour, we fell in with a company of soldiers marching with lanterns towards the Atmeidan, to take part in the grand procession of the Sultan to the mosque of Sultan Achmed, at sunrise. An hour's walking brought us to the Atmeidan, formerly the Hippodrome, part of which is now occupied by the mosque. Being nearly an hour too soon, we were able to secure the best position in the second court for seeing the procession. At length the sun rose, and soon after the cortége entered, headed by fourteen splendid chargers led by grooms, and magnificently caparisoned in cloth of gold. Then came the Seraskier, the Grand Vizier, and some of the high functionaries of the Porte on horseback, each attended by twenty or thirty gentlemen of his suite. Last of all came the Sultan, mounted on a fine chestnut horse, and surrounded by officers bearing ostrich feathers, and the other insignia of royalty. The Sultan rode up an inclined plane, and entered the mosque by a private door, where he remained about an hour, and upon his reappearance the procession formed in the same order as before, and Sultan Abdul Medjid returned to the Seraglio,

where he held a grand audience, and presented his toe to be kissed in public by the grand ministers of the Porte. It was quite a cheerful sight to see the happy faces of the Turks, who were now enabled to resume their pipes, looking, in a word, the very picture of contentment in their new holiday attire; for every one, however poor he may be, has some article of his dress new for this occasion. Yellow shoes, and the red tarboosh or fez, carried the day.

Seventy days later is the festival of the Coorban Beiram, (feast of sacrifice,) which lasts four days, during which sheep and oxen are sacrificed to Allah and the Prophet, and the same festivities are observed as at the Beiram. At the time mentioned, I was sailing up the Nile, and had an opportunity of observing that the fellaheen of the villages of Egypt were no less alive to the festivities of the Coorban Beiram, than their more favoured brethren at Stamboul had been to the feast of the Beiram.

For a description of the numerous and most interesting bazaars of Stamboul, I would fain refer the reader to the amusing and well-written work of Mr. White on Constantinople, in which

the bazaars are described in the fullest and most complete manner. I must not, however, pass them over without some slight notice. The Egyptian or spice bazaar, besides being the most lofty and the finest of these covered ways, is perhaps to the eye of an European the most striking, from the vast collection of every species of Eastern drug and spice, arranged as they are with due regard to colour, and diffusing a delicious aroma through the air. For more than a hundred yards on either side of him the visitor is surprised at seeing shops entirely devoted to the manufacture and sale of long cherry or jessamine pipes, with a small glass case in front generally containing a supply of amber mouth-pieces, some of which are of great price. As he proceeds he finds himself now surrounded with untold quantities of silk, principally manufactured at Brusa; now invited to purchase beautiful gold or silver embroidery, the work of the hareem; anon he tries in vain to extricate himself from the labyrinth of bazaars and alleys wholly devoted to the exposition of embroidered slippers and yellow shoes; though, if he be alone on any day but Saturday,

importunities of the Jews, who with the smallest possible smattering of some European language, offer their services as interpreters, and are not easily repulsed. The shops of the jewellers and engravers of precious stones occupy one quarter, those of the goldsmiths another. Conspicuous above all is the arms bazaar, where is to be seen a rare collection of Damascus blades and barrels, and in short every requisite for a rich old curiosity shop. The crowds which throng the bazaars consist principally of ladies, who make them a fashionable lounge, and go from shop to shop inspecting the merchandise which is mostly exposed to view, and accompanied by four or five female attendants. In a distant quarter of the city is the At-bazaar, where horses are sold, and in its immediate neighbourhood are the saddlers' shops, filled with horse furniture of various sorts and descriptions, and with saddle-bags of Russian leather, delightful substitutes for portmanteaus and carpet-bags to travellers in the East.

CHAPTER IV.

EXCURSION IN ASIA MINOR.

BRUSA—VISIT TO THE CONSUL—AUDIENCE WITH MUSTAPHA PASHA
—TURKISH BOUOURALTY—DEPARTURE FROM BRUSA—NIGHT IN
THE MOUNTAINS—KUTAIYEH—ARMENIAN HOSPITALITY—ÆZANI—
DORYLÆUM—SA'OOT—BELAJIK—MOUNTAIN SCENERY IN BITHYNIA
—NICEA—THE PRINCES' ISLES—TURKISH CHARACTER—OTTOMAN
DYNASTY—THE TURK.

THE sun was rising behind the tall cypresses in the *petits champs des morts* in Pera, as we left the door of our house, and descended the steep street of Top-hana to the bridge of boats, where a steamer was about to start for Gemlik, *Kio*, on the northern coast of Asia Minor. Entering the Sea of Marmara, we passed at no great distance from the Princes' Isles, and arrived at mid-day, after a quick passage of six hours with a smooth sea and a favourable wind, at the port of Gemlik. No time was to be lost in procuring horses, as we wished to reach our destination before nightfall. In less than an hour we were in the saddle, and having left one of our servants to follow leisurely with the baggage, were soon making the best of our way over a large plain towards Brusa. For nearly

three hours the road passed through a flat uninteresting country, bounded by a ridge of hills that lay directly in our route. On gaining the summit we beheld in the distance, at the south-west extremity of a rich and fertile valley, the famous capital of the kings of Bithynia, beautifully situated at the foot of Mount Olympus, where the cloud-compelling Zeus has from Homeric times been regarded as the tutelary deity of the city, which has so long flourished beneath the shadow of his undisputed throne. In two hours more we arrived at the Hotel d'Olympe near the sulphureous baths, for which Brusa has always been celebrated, but not until the sun had already set, and the mist was fast rising in the plain. The night was clear and starlight, and as the moon rose behind the fine old castle and fortifications that intervened between us and the modern town, the effect was surprisingly grand.

It is neither an original nor a strange remark, that after a long journey, though the body may require rest, the mind continues active, and when sleep at length closes the eyes, the thoughts recur to visions of the past. I felt little inclined for sleep, and as I lay awake I had not to draw deeply

upon my memory for ample food for meditation.
 The hero of Cannæ, the greatest general that the
 world had seen, obliged at length to fly an exile
 and a suppliant to the court of Prusias, had ended
 his life miserably in the city of Brusa.

"Exitus ergo quis est? O Gloria! vincitur idem
 Nempē, et in exsilium præceps fugit, atque ibi magnus
 Mirandusque cliens sedet ad prætoria regis,
 Donec Bithyno libeat vigilare tyranno.
 Finem animæ, quæ res humanas miscuit olim,
 Non gladii, non saxa dabunt nec ~~ita~~; sed ille
 Cannarum vindex, ac tanti sanguinis ultor
 Annulus."*

* Now what's his end? O charming Glory, say,
 What rare fifth act to crown his huffing play?
 In one deciding battle overcome,
 He flies, is banish'd from his native home;
 Begg refuge in a foreign court, and there
 Attends his mean petition to prefer;
 Repulsed by surly grooms, who wait before
 The sleeping tyrant's interdicted door.
 What wondrous sort of death has Heaven design'd,
 Distinguish'd from the herd of human kind,
 For so untamed, so turbulent a mind?
 Nor swords at hand, nor hissing darts afar,
 Are doom'd to avenge the tedious bloody war,
 But poison, drawn through a ring's hollow plate,
 Must finish him—a sucking infant's fate.

Juvenal, Sat. x. 159—166. Dryden's Translation.

What was the end of all *his* exploits? Alas! what is *glory*?

The following morning we visited the tombs of Othman, the founder of the Ottoman dynasty, and of his son Orchan, by whom this city was conquered and taken from the Greek emperors. The Baths are a large and handsome structure, about a mile from the modern town, containing marble apartments, surmounted by domes, and supplied with hot and cold springs, some chalybeate, others sulphureous. Brusa is second only to Stamboul in the magnificence and beauty of its mosques. That of Ulu Djamye is well worthy of particular attention, as differing materially in its internal arrangements from the principal mosques of Constantinople. In the centre, beneath the great dome, is a fine large fountain, throwing up jets of water, and spreading a refreshing coolness through the air. A considerable flight of steps leads to the pulpit, which is beautifully carved and far more elegant than any that I have seen elsewhere. A walk round the walls brought us to the cellars of a Swiss wine merchant, named Falkazin, who had

established himself at Brusa for the last eight or nine years, during which time he had improved the cultivation of the vine in the vicinity, and at the period of our visit was the proprietor of a long range of vaulted cellars, excavated in the rocky sides of Mount Olympus, in which was a good store of wine that would bear comparison with the best of the light wines produced from the far famed "banks of Rhine."

The weather, which for nearly three months had been invariably fine, now seemed inclined to change, and a showery afternoon gave us an opportunity of arranging our plans, and of seeking information about the roads and means of proceeding towards the interior. As we were obliged to return to Constantinople within a fortnight, we had little choice of routes, and not much time for consideration. A visit to our consul did not materially expedite matters, as he appeared unwilling to introduce us to the Pasha, whose assistance and authority we needed to engage post horses for our journey. Nor was this all; travelling might be perfectly safe without an escort

and stories of robbers and deeds of blood might have been mere bugbears to frighten the weak minds of Europeans: indeed after discussing the matter freely we might even have been prepared to allow all this; but when we asked Her Britannic Majesty's Consul if he could provide us with an escort, it certainly did somewhat surprise us to receive for answer, that he "doubted not there were plenty of idle fellows in the place who would be glad enough to go with us as a guard." It was clearly useless to prolong our visit at the Consulate.

My dragoman, whom I had engaged at Pera, deserves some credit for extricating us from our dilemma; and I am the more willing to allow it him, as on all other occasions he proved himself the most inefficient and helpless travelling servant that I ever met with. At some period in his existence he had been in the service of the Pasha's French physician, and it occurred to him that the latter might prove of service in obtaining for us an interview with Mustapha Pasha, the Governor of Brusa. On our return to the hotel we found the physician awaiting our arrival, with a message from the Governor requesting us to pay him a

tchiboukes and coffee were brought in, and during half an hour's conversation, with the assistance of the doctor as interpreter, we gained all the information that we desired. Mustapha Pasha is a fine old Turk, who had previously been Governor of Janina, a place of great importance, and the chief town of Albania. He assured us that we might travel through his Pashalik without fear, that he would give us a bououralty, (the magical nature of this "open sesame" will soon appear,) as well as a cavass with plenary powers. The Master of the Post was sent for, and horses were ordered to be ready for us at any hour that we chose to fix upon.

It is not generally known that a *firmaan* issues only from the Divan of the Porte—the credentials that are given by a Pasha being called *bououralties*; and as we had left Pera without intending to proceed further than Brusa, we had come unprepared with the former. The following is a translation of the bououralty given us by Mustapha Nourri Pasha:—

"It is hereby made known to the Naibs and Cadis, and to their honourable colleagues the Bendirs and members of the Council, (may their dignity be in-

creased) who exercise authority between Brusa the well-guarded and Kutaiyeh, and as far as the San-jiak of Smyrna, that C— Bey, and his relative M— Bey, together with their servants, are proceeding to visit various places in these districts, accompanied by Mohammed one of our cavasses. It is highly necessary that respect and honour should be paid to these illustrious individuals. In order, therefore, that you, being made aware of this, may be eager to show kindness and hospitality, and afford them any assistance to enable them to prosecute their journey in safety and tranquillity, this bououralty has emanated from the Divan of the Governor of Brusa, and has been entrusted to the above-mentioned cavass. On receiving this bououralty you will act in accordance with the commands conveyed therein, and fear to do otherwise.

“16th day of the month of Sheval,

“Year of the Hegira, 1264.”

Our main purpose was to go direct to Kutaiyeh, and thence to visit the ruins of Tchaldarr, (Æzani,) an ancient city of the plain. I will not inflict upon my readers the detail of the different plans proposed and of the routes discussed: we certainly ended in taking the wrong one very much

against our will—but of this anon; the state of the weather put a stop to our intention of ascending Olympus, and detained us another day at Brusa. The picturesque old castle, commanding the entire city, with a magnificent prospect over the surrounding country, and the dark sides of Olympus in the background, is quite the most beautiful feature in the place. The range over the plain is very extensive, but the sea is hidden by the hills which we crossed on our road from Gemlik. In the immediate vicinity of the Pasha's Serail, are the prisons for criminals and debtors. As we were passing through the great court, we saw some of the latter brought out to breathe the fresh air, a luxury scarcely to be imagined by any one who has not visited the "black holes" of the East. The criminals were lying huddled together in huge cages secured with bars and loaded with irons. The prisoners for debt fared little better, with the exception of the irons, for the whole were packed so close together, that the state of the atmosphere was perfectly intolerable.

To our great disappointment the following morning proved rainy, and we were obliged to postpone our departure till the middle of the day,

when, after sundry delays in arranging the baggage, we started in long file through the narrow streets of Brusa "the well-guarded." We had four horses for ourselves and servants, two for the baggage, one for Mohammed Cavass, and two for the Surroudgees or grooms. Every traveller ought to provide himself, before he leaves Constantinople, with a pair of Russian leather saddle-bags, which will hold bed baggage and every thing needful, and are slung on either side of the horse or mule. I have found them invaluable companions throughout the whole of my Eastern wanderings. On leaving the town our road lay through endless groves of mulberry-trees, that are cultivated to an enormous extent for the silk-worms, which produce the best silk here of any place in Asia Minor, and afford employment for about 30,000 persons. The ordinary rate of travelling with luggage is four miles an hour, at which pace we continued for four hours round the foot of Olympus and through a pass at the southern extremity of the Olympian range to the small village of Aksu. The rain had recommenced, and was falling heavily, so we halted for the night about an hour and a-half before sunset. Mohammed was soon on

the alert, and had a room above the village café swept out and cleaned, our beds were soon arranged as divans, and having taken the precaution of bringing provisions with us from the hotel, with the aid of a piláf, made of rice with small pieces of roast meat, we were soon discussing a most satisfactory dinner, drank coffee, smoked our tchiboukes, read, wrote our journals, chatted and ended in going to sleep, as comfortably as if we had been in our rooms at Pera. The thunder awoke us more than once during the night, and the lightning was unusually vivid. The next morning we started beneath a cloudy sky, about an hour after sunrise, and leaving the extremity of Olympus to our right, struck into a large plain, lying nearly due south from Brusa. Four hours travelling brought us to Yenigheul, a small town in the midst of the plain. After a short halt, we proceeded onwards for an hour, when we arrived at a spot where two roads meet, close to which we inspected some natural caverns and sepulchral chambers hewn out of the bare rocks, that rise precipitously on the edge of the plain.

While we were thus engaged, Mohammed and the Sumoudgees held a consultation, the result of

which was that we struck out of the direct caravan road to Kutaiyeh, and soon after mid-day arrived at a small village, where it was recommended that we should pass the night. This proposition, of course, we instantly rejected; for, as we paid for our horses by the day, the sole object of the détour was to lengthen one day's journey into two, and our time was far too valuable to have it frittered away among the mountains. We at once told Mohammed that if he made himself a party to such proceedings, we should, on our return, take care to inform the Pasha of his conduct, and from that moment we had no further cause to complain of his behaviour. After an hour's halt we started onwards, and began to ascend the mountains, while an immense forest shut us in on every side. We now discovered that we had quitted the caravan path, and it soon became evident that not one of our guides knew anything of the road, though they stoutly denied the charge, and it was not till after our arrival at Kutaiyeh that they admitted the fact. To make matters worse, the rain began to fall in torrents, and though it wanted nearly two hours to sunset, it was growing quite dark. Our path was that of

the woodcutter, and we seemed likely to have to pass the night upon the mountains. For two hours more we persevered in our toilsome ascent through the gloomy forest, while the Turks continued, during the whole time, to shout and sing in very inharmonious tones, to keep off the evil eye! Our friend the cavass amused us (I had almost said himself) with firing off his pistols, till he had expended his last charge of powder, by way of showing his authority, and as he said to terrify robbers! At length, when our patience was nearly exhausted, we came to a beaten track, and following it for a quarter of a mile, arrived at a hut, on the summit of the mountain, where two government guards were stationed for the protection of travellers. A cup of coffee was all that they could offer us, and the information obtained was little calculated to cheer us in our moist and dripping state. The nearest village was two hours distant, (eight miles,) and I will not attempt to describe the paths that intersect these mountains. The distant thunder was rolling, and the rain resembled a continued water-spout. I have never seen its like in Europe. One of the guards undertook to act as a guide; we gladly availed ourselves

of his services, and marching in single file, commenced our descent through the forest. The night was so dark that I could with difficulty see the tail of the white horse immediately before my own, the consequence of which was that one or other of us was continually straying from the rest, and no small delay occurred in the frequent halts to call to and signal the missing party, and in stopping still till he recovered the right path. To make matters worse, on passing over a wooden bridge my bridle broke, and I narrowly escaped an awkward fall, as the horse could not see much better than his rider. A terrific thunder-storm broke directly over our heads; for some time the path was clearer than by day. It passed on, and the gloomy night resumed her sway amid the pelting and pitiless storm. I can never look back to that evening but with mingled feelings of awe, admiration and fear. We arrived at last safe at the village, at the bottom of a craggy pass, the lights from which had for some time attracted us. In the first house that we entered, we found the only two rooms occupied by some dozen guards, and four prisoners, pinioned back to back, and loaded with chains, who had been captured that morning in the

mountains, and were about to be taken to Brusa, on a charge of having robbed the post, and murdered one of the escort. A fifth was brought in during the night. We were drenched to the very skin, and felt only too glad to share the warmth of a large wood fire with the strange company into which we had fallen. In the meanwhile Mohammed was not idle, and in half an hour we were conducted to a cottage, the only room in which we occupied with our servants. We made ourselves as comfortable as we could under the circumstances, and after putting on dry clothes and spreading our beds, we were forced to be contented with a supper of dry bread and coffee, after having fasted the whole day. It is under such circumstances that the tchibouke becomes a real solace, and fully did we appreciate its soothing influence.

After a miserable night in our cold lodgings, for the thermometer had fallen from 72° Fahrenheit to 56° since the previous morning, we started about nine, A.M., and continued our course over mountains and through forests which seemed interminable towards Kutaiyeh. The clouds were threatening, but with the exception of one heavy

through a large plain, we saw a series of thunder storms with distant lightning making a complete circuit of the mountains towards the south and west,—we were only incommoded by the cold. About sunset, as we wound round the foot of a hill descending into the plain, we came in sight of Kutaiyeh, the ancient Cotyæum, situated on the further side of a mountain range, that terminates somewhat abruptly just beyond the town. We now sent on Mohammed, one of our servants, and a surroudgee to have lodgings prepared for us. Soon after, as we were galloping across the plain, having left the baggage to follow, I suddenly found myself on the ground several feet in advance of my horse, who lay for some time before he would get up. No serious damage was done, so we continued our route, and an hour after dark, as we were entering the town, we were met by two of the Kaimakan's (military governor's) oavasses, who came to conduct us to the house of the principal Armenian* in the place. Here we were most hospitably received, and bright prospects began to dawn upon us, the whole of which were fully realized. Two excellent rooms were as-

* See Note A, at the end of the volume.

signed to us, and after a short delay dinner was served in the large reception room, and proved as good as it was ample. Our host and his son were extremely civil and attentive, and lent us warm cloaks, as we felt the cold most keenly. After coffee and tchiboukes, and a promise to our hosts to promote, if possible, their desire of being taken under British protection, we were glad to retire to rest and refresh our limbs in a comfortable bed, the luxury of which, after the previous night spent in the forest and the wretched hut on the mountains, may easily be imagined. It was, in fact, a matter of no small surprise to us to find ourselves lodged in such excellent quarters. On arriving at the town our cavass had gone direct to the residence of the Governor, and delivered to him Mustapha Pasha's boucouralty : and in less than half an hour we had taken possession of our apartments in the house of the principal Rayah in the place, who happened to be a rich Armenian banker, a class of men, who, although they enjoy certain privileges, and are the great money lenders in Turkey, (so that the Sultan himself and many of the Pashas are under constant pecuniary obligations to them, whereby their influence with the Porte is mightily

increased,) and have obtained a monopoly in a considerable portion of the trade of the Turkish Empire, are nevertheless subject to divers inconveniences and exactions as Rayahs, or Christian subjects of the Porte, one of which is the necessity of receiving as guests those recommended to their care by men whom they both hate and fear. For our own part, we met with every attention and civility from both Turks and Armenians, and it was not for us to inquire whether that of the latter was compulsory or not, though it is said that on any complaint being made to the Pasha, the poor Rayah runs the risk of having some half score of unscrupulous soldiers billeted upon him for a few weeks. *Hinc illæ lacrymæ.*

Before we were dressed the following morning, the Governor sent his Secretary to request us to pay him a visit at our earliest convenience. At ten o'clock we started with our host and one of our servants to act as interpreter. The Kaimakan received us at the door of the reception-room, and accompanied us to the divan at the upper end of the room, where we took our seats with the members of his council, whom he had summoned purposely as a mark of attention, as well as from

a desire of letting strangers see that justice was distributed at Kutaiyeh in no arbitrary manner, and that it did not depend upon the whim or caprice of a single autocrat. The council consisted of six members, principally old men and natives of the place, one of whom, apparently the highest in authority, was the Treasurer. On a small carpet beneath the feet of the Governor sat his Secretary. On the divan, immediately to the right of the former, was his grandson, a fair-haired little boy of six or seven years of age, whose mother had died only a fortnight before. He was, of course, an especial favourite with the bereaved parent. Our interview was a most interesting one. Tchiboukes and coffee were handed round to all; and we sat for nearly an hour conversing and gaining much information about the country, its laws and government, on which topics we found the Kaimakan more communicative than Turks usually are, and about which he evidently took a deep interest. The conversation was carried on in Greek by our Greek servant, as the Governor had spent four years at Janina, in Albania, which place he had left only a twelvemonth before, to come to Kutaiyeh. We had scarcely finished breakfast on

our return to the Armenian's, when two cavasses came to conduct us to the castle and over the new barracks. The former is finely situated on the top of the hill which rises above the modern town: it must have been quite impregnable. The old city walls, which surround the remains of the castle, as well as the flanking towers, are in great measure standing, though partially in ruins. The manner in which fine marble columns, capitals, and entablatures, have been broken up and used in building the towers was grievous to look upon. The new barracks had nothing remarkable to recommend them. They were large and roomy, capable of containing above 2,000 men, and the accommodation throughout appeared to be excellent. At the period of our visit they were unoccupied.

But to proceed. On the morning of the 19th the Kaimakan sent five of his horses for ourselves, our cavass, and luggage, and a guard of four mounted Arnots to conduct us to Tchaldarr,* a distance of thirty-six miles. We started soon after sunrise, and struck at once into the mountains through the woody pass, which winds round the castle hill. As we ascended the hills we saw great

* See Note B, at the end of the volume.

numbers of red-legged partridges on every side of us. Our road for nearly four hours lay over uneven ground, richly wooded, and bearing W.S.W. in the direction of Smyrna. The wind was boisterous, and rain seemed to be falling everywhere around, but spared us. About an hour's ride from Tchaldarr we came to a large village in the plain, from which we caught the first glimpse of our destination. As we drew nigh and beheld the modern village, rising among the remains of ancient temples and theatres still standing in the midst of a vast plain, striking relics of a great city, about which there does not appear to be the slightest trace of either walls or fortifications, we were naturally led to suppose that Æzani was held sacred, and the place on which it stood was neutral or holy ground, where the people from the villages and towns on the neighbouring hills used to assemble on certain occasions for annual games and solemn sacrifices. Great part of a magnificent Greek temple remains, though man has done his worst to destroy it by breaking the fine columns and blocks of marble for the sake of the little iron or lead by which they were clamped together. I have never seen the marks of so determined an

attack upon any monument of antiquity, and, sad to relate, the iconoclasts have not left their work half-finished. So vain is the labour and forethought of man! The very means which he has adopted to secure the works of his hands are the cause of their destruction! Twelve out of fifteen columns on the eastern side, and five out of eight on the northern, are still standing, though their bases have been fearfully circumscribed. The capitals are Ionic; but the style is not pure, and some of the friezes and decorations bespeak the decline of the art in the later age of architectural grandeur. The size of some of the blocks of white marble is enormous; and it has been suggested that they may have once belonged to a more ancient building. I could not learn that there was any marble quarry in the neighbouring mountains. The walls are covered with Greek inscriptions, but they were too much mutilated for us to decipher without spending more time and labour on them than we could well spare for that purpose. Some *exvotos* on the altars, which now form part of the partition farm walls in the village, were perfectly legible. We observed remains of a second temple about 200 yards from the former. The foundations are

on a gigantic scale, and are clearly traceable. The theatre, though equally mutilated, was in a more perfect state, and must have been of extraordinary magnificence. The chisel of the destroyer was actively employed during our visit; but so durable are the materials of which it is constructed, that there are still hopes that it may successfully resist, for ages yet to come, the miserable efforts and the inefficient tools of the peasants of Tchaldarr. The temple has been hollowed out of the side of a low hill, and many rows of seats still exist. Adjoining is either a stadium, or a place for naumachiæ, six hundred feet in length, into which water might easily have been conducted from the river Rhyn-dacus which flows through the city. Most probably it has served both purposes. An ancient bridge remains apparently on its original foundations, and many sculptured tombs and votive tablets, in an almost perfect state, line the banks of the river. Our kind friend the Kaimakan had sent on one of his cavasses the previous afternoon, to prepare a house for our reception, and entertainment for ourselves and horses. We found an excellent repast ready for us after our somewhat fatiguing ride in the morning over the Phrygian

mountains, and a busy afternoon spent in examining the interesting remains of *Æzani*. The next day we returned by the same route to Kutaiyeh, and on our arrival sent to thank the Governor for his great kindness and attention. On dismissing our escort we gave them a handsome present. The horses which we had brought from Brusa having already set out on their return thither, the Governor furnished us with an order to enable us to obtain government post horses at every stage, without trouble or delay, on the road to Isnik.

As we were starting the next morning, I nearly got into a scrape by endeavouring to slip a small gold coin into the hands of a purblind old woman whom I took to be the cook, for, as we had received so much kindness and hospitality in the Armenian's house, we determined to give the servants their due, when the old lady, on feeling the touch of my hand, discovered who I was, and rather shocked, I presume, at being seen somewhat *en déshabille*, gave a faint cry and bolted through the doorway, close to which she was standing. She was the mother of our host. It was an hour after sunrise before we were off, and we had a long

day's journey before us. The road lay across the plain in a north-easterly direction, through a small village called Tchoot, at a distance of two hours from Kutaiyeh. Thence we passed over a tract of ground about a mile and a half in length, entirely sown with corn, and came to a hill, which we were nearly two hours in crossing. Near the bridge over the rapid Thymbrius we found a large caravan of about 250 camels halting. The loads were arranged in rows in three great divisions. A second long and toilsome ascent over a hill overgrown with ilex, juniper, and brushwood, and apparently full of hares and partridges, brought us to more favourable ground; whereupon we left the luggage to follow, and pushed on rapidly with our cavass and one of the surroudgees. On recrossing the Thymbrius, the water came up to the girths of the saddle.

About sunset we arrived at Eskishaër, the ancient Dorylæum, where the Governor quartered us in the house of a Turk, for the first and last time during our journey. The distance we had travelled was forty-eight miles. Having ordered fresh horses for the morrow, we waited patiently for the arrival of our luggage, which made its

appearance about eight o'clock. Having chosen a less mountainous route for our return, free as well from all danger of spending a night among the mountains as of encountering robbers, we might safely gallop on, while our servants followed leisurely with the baggage. On a hill near Eski-shaër are some scattered remains of Dorylæum now nearly destroyed by time.

Immediately on leaving the town, an hour before sunrise on the 22d of September, we crossed a bridge over the river Sakaria, (Sangarius), and proceeded at once to face a cutting north-east wind, with occasional showers, which fell during the whole morning. Our road lay in a north-westerly direction through a large plain, at the extremity of which Dorylæum is situated near the foot of a long range of mountains. On reaching the summit of the lofty hills, which bound the plain on the north, the rain ceased, and the sky wore a serene though cold aspect. A magnificent prospect here opened upon us, far finer and more grand than any we had seen in the previous part of our tour. Below our feet lay extensive valleys, while, as far as the eye could reach, mountain

towered above mountain, and peak above peak, in sublime grandeur.

Pushing onwards with our two cavasses, (for the Kaimakan of Kutaiyeh had sent one of his men to see us safe through his district,) we arrived about three hours before sunset at Sa'oot, where, in the midst of a grove of cypresses and ilexes, is a handsome mausoleum of Sultan Othman, who is said to have been buried here and not at Brusa, where his tomb is shown. Sa'oot was the first town which the Ottoman dynasty possessed in Asia Minor. Hence the foundation of the mighty Turkish empire. We had now left Phrygia, and fairly set foot again in Bithynia. Although we were anxious to return to Constantinople in two days, and were still 120 miles inland, the weather was so unpromising that we were fain to rest for the night at Sa'oot, and await the arrival of our servants. In the map in Murray's Handbook for the East, Sa'oot is written *Shughut*, and *Tchaldarr Tjaden*, neither of which words are intelligible to the natives. We were lodged in the house of a Greek, who, strange to relate, could not speak or understand two words of the language of his country! We were, however,

comfortably housed, and had a capital fire, a great *desideratum* at Kutaiyeh, where the Armenians had no fireplaces, but only a *tandour* or brazier filled with charcoal, which was of course inadmissible into a bedroom.

Our horses were brought to the door at two o'clock on the morning of the 23d, instead of an hour before sunrise, at which latter hour we started with the cavass of the Governor of Sa'oot and a Surroudjee, leaving the train to follow at discretion. We had a ride of twenty hours, eighty miles, before us for the day's work, and by means of three relays of horses we got over the ground by half-an-hour before sunset, having been more than twelve hours in the saddle. The sun rose in all his splendour, and we were fortunate in having the finest day since leaving Pera for the most beautiful part of our tour. Three hours and a half's hard riding brought us to Belajik, twenty-four miles, where are two large and handsome khâns for the accommodation of travellers and for merchandise, for this thriving little town is second only to Brusa in the silk trade. Having left our dragoman behind, we might have experienced some difficulty in arranging matters with the Master of the Post.

but for the civility of a French Perote who had resided for fifteen years in Belajik, and was, in fact, the only person there that could speak a word of either French or Italian. The only other persons we met in Asia Minor, with whom we could converse without an interpreter, were the doctors of the Pasha at Brusa and of the quarantine at Saloniki, the latter of whom we met near Kutaiyeh.

After a delay of half-an-hour we were again in the saddle, and were soon ascending the mountains. A still more extended view was now spread before us; we seemed to behold in the distance far-off countries. We were in high spirits—we felt no fatigue; it was indeed a happy day that we spent riding among the mountains and through the valleys of Bithynia, the brightest spot in the whole of our Asiatic excursion.

A ride of eight post hours, thirty-two miles, through scenery which pen dare not attempt to describe, amid Swiss-like villages, now perched aloft on the edge of a precipice, now smiling in the rich valleys below, where the mulberry spreads its broad green leaf, brought us about two P. M. to Lefké, where we again changed horses. The advan-

as my companion, who had come unprepared with one, was obliged to ride on the high pillions of the country, not altogether agreeable in slow travelling, but entirely unsuited for riding fast. Six more post hours, twenty-four miles, lay between us and Nicæa. The first part of the road was over rough uneven ground, overgrown with the dwarf oak, which is evidently an aboriginal of the country; the last part lay through low muddy lanes, amidst fields and valleys lately rich with corn. Here civilization had taken a far deeper root, and exercised a wider sway over the plain than in the silk-producing villages which we had passed among the mountains. It wanted nearly an hour to sunset, when on emerging from a deep shady lane we turned suddenly round, and found ourselves before the time-honoured walls of Nicæa, celebrated in the annals of the early Christian Church. Leaving our cavass to communicate with the Governor, we rode round part of the walls, which extend uninterruptedly round the site of the ancient city. To the north they are bounded by the Lake Ascanius, on the south-eastern extremity of which Isnik is situated. The Roman and Grecian masonry and brickwork are curiously intermingled in the old towers, nearly

all of which are standing, and distinctly mark the form of the ancient fortifications. As we rode along the shore of the lake it was a sad sight to behold and contemplate the spot on which stood that once famous city, where the general council of Christian bishops was convened A.D. 325, and the Nicene Creed framed. The mosque as well as the church is now in ruins, and the modern town covers scarce a fifth part of the ground within the walls. We were conducted to the house of a very unwilling Greek host, who gave us only a little rice to break our fast upon, for we had eaten nothing but a crust of bread during the day. We suffered severely from the cold, though we wrapped our great coats about us. Towards midnight our servants arrived with the luggage, and we soon made a more substantial meal on a couple of cold fowls, which had been withheld from us by the wily Greek. An hour before day-break we left Nicæa (Isnik), and dismissed our cavasses to return to Brusa and to Sa'oot, sending them on their way rejoicing. Mohammed had been an invaluable servant to us, for without him and Mustapha Pasha's bououralty we should have encountered innumerable difficulties and *contretemps*. The day broke as we wound

slowly round the eastern extremity of the Lake Ascanius; and we had already commenced the tedious ascent of the long range of hills which extends to the sea of Marmara, with the prospect of no more even ground till we reached our destination, before the warm rays of the sun began to illumine the distant summit of Olympus, which had been covered with snow on the second night after we left Brusa, while we were in the midst of thunder storms in the forest, or sharing a wretched hovel with guards and robbers upon the mountain.

Although we rode on in advance, it was impossible to move quickly, for the road was shockingly bad and beset with rocks and other impediments, and was withal not particularly interesting, when compared with our journey of the previous day. We arrived at Karamüsa'al, on the Gulph of Ismid, (Nicomedia,) a little before mid-day, expecting to find a steamer there to take us forthwith to Stamboul. We were, however, doomed to disappointment; for no steamer had arrived, it having been ordered off the station by the Turkish government to take troops to Roumelia. Karamüsa'al not being a regular port, but only a small trading village, from which grain is exported to Constanti-

nople, our prospects would have been bad indeed, had not a caïque with three pair of oars arrived the previous evening from the latter city with the intention of returning the following day. We at once closed with the caïquejees, and made a bargain not unfair in our predicament, (for we could not have obtained another nearer than Ismid, at the head of the gulph,) and started at one P. M. for Prinkipo, the largest of the Princes' Isles, which we had visited on a previous occasion under very different circumstances. The caïquejees rowed slowly for about three hours, when they stopped to dine; after which, on rounding the point of the bay, the wind freshened from the north-east, and we set our sails, ceased rowing, and about sunset were doing above six knots an hour. Our ride of 120 miles in a day and a half made us feel both tired and sleepy; so we threw our long riding cloaks round our shoulders, and slept soundly at the bottom of the boat till half-past eight, when we found ourselves beneath the rocks of Prinkipo. We landed close to the hotel, where we secured apartments, and after a hasty supper retired to rest, and the following morning set out for the

I cannot close this chapter without adding a few remarks upon the character of the people among whom I had spent the three preceding months; though at the same time, if I venture to express my own opinions and impressions, I shall readily submit to the correction of those travellers who have made it their particular study to observe and to inquire into the manners and customs of the Turks, and whose sojourn in the country has been longer than my own. Labouring, too, as I did, under the disadvantage of not speaking the language of the country, and consequently being often driven to have recourse to a dragoman, who was ill-qualified to discharge the duties of his office, I should feel greater reluctance to touch upon so important a subject, if my own impressions were less favourable, and if I had not enjoyed some advantages in my intercourse with the Turks beyond those which depended upon the mere assistance of a careless or indifferent interpreter.

Irrespective of all political reasons, (to which I will not further allude than to take this opportunity of thanking a learned writer in the *Edinburgh Review* of January last, for an able and interesting

article on Turkey, in which the history of the Ottoman Dynasty is detailed from its rise to its present condition), I should deeply grieve to see the mighty fabric of the Turkish empire fall and crumble in the dust. I should behold with sorrow the desolation of the people, when the conquerors meet together to divide the spoil, and when the destruction of a great, though fallen nation, must tend only to the aggrandisement and insolence of haughty and overbearing Powers.

For nearly four hundred years have the descendants of Othman reigned in the city of Stamboul, during which time the character of the Osmanli race has undergone a gradual but complete change. At the period when Mahomet the Great conquered Constantinople, A.D. 1453, when the brave but unfortunate Constantine fell covered with wounds in the field of battle, a high-spirited and warlike people took possession of an empire which they had wrested from the enfeebled hands of an effeminate Greek government. In the midst of his triumph the Sultan displayed a noble spirit of toleration. Though not free from the vices and cruelty of his race, he abused not his victory by expelling the religion of the conquered

from their hearths, but immediately re-established and paid respect to the patriarch and the clergy. Conquest followed conquest in rapid succession, until the cruel and fanatical Selim finally extended his dominions to Persia, and reduced Egypt to his sway. By his orders, and beneath his eyes, twenty thousand Memlooks were massacred, the final extinction of that once formidable race being reserved for the late crafty and politic governor of Egypt. A characteristic story is related of Selim, who, on the occasion of his Vizier inquiring where he would have his tents pitched, in lieu of answer, ordered him to be strangled. His successor asked the same question, and met with a like fate. A third, without a word, had the tents pitched towards the four quarters of the globe, and when Selim demanded where his camp was, "Everywhere," answered the Vizier. "Your soldiers will follow you whithersoever you turn your arms." "See!" replied the despot, "in what manner I must be served." His successor, Suleyman the Magnificent, was wholly ruled by the caprices of the beautiful, but cruel Roxelane. The destruction or imprisonment for life of the children and brothers of the reigning sultan dates from his

time. At this day, if the walls of the Seraglio could speak, what deeds of horror, and what fearful tragedies might they not disclose! The warrior race has long passed away; women and eunuchs have in turned reigned supreme in the councils of the Sublime Porte; their intrigues have again and again been the occasion of the revolts of the Janissaries, and have brought about the many scenes of blood which have stained the walls of *Jedi Kouli*, or the Seven Towers, that overlook the fatal waters of the Sea of Marmara. The Turk has ever been the creature of fatalism: in no small degree may the extraordinary and reckless valour of the disciples of the Prophet be attributed to the promises—I dare not say precepts—contained in the Choran. Serious and thoughtful, he is ever wrapped up in meditation—*Nescio quid meditans nugarum, et totus in illis*—he seems all in all to himself. “*Inshallah!*” Please God! is his almost unvarying answer. Some extraordinary event takes place near him; he exclaims, “*Allah Kerim!*” God is great and merciful! Is his attention drawn to some interesting topic of conversation, he will, with the most perfect gravity repeat, “*La-Allah-illah-*

Allah-Mohammed resoul Allah !” There is but one God, and Mohammed is his prophet.

In my intercourse with the higher classes of Turks, both in their own and in foreign countries, I have invariably found them affable and courteous ; and, differing as we do in the most essential features of our national habits and manners, the reciprocity of feeling on their part can only be regarded as an index of a refined and cultivated mind. That there should exist a perfect freedom of intercourse and cordiality between the European and the Turk—the very spirit of whose religion, whose notions of domestic propriety and social habits forbid such an union—I, for one, am far from desiring ; but at the same time I must beg leave to deny the justice of the conclusions drawn by Mr. Urquhart, in his *Spirit of the East*, from a comparison between the two races, which he sums up with the somewhat strong remarks, that “ they will reciprocally call each other fanatic in religion—dissolute in morals—uncleanly in habits—unhappy in the development of their sympathies and their tastes—destitute severally of political freedom—each will consider the other unfit for good society. The European will term the Turk

pompous and sullen; the Turk will call the European flippant and vulgar." It has been well remarked by Mr. Fellowes, in his *Journal in Asia Minor*, that, "the national custom, which makes it the privilege of the son to do the offices of an attendant to his father, instills into the character of the people the duty of honouring parents. In every relation and circumstance in which I saw them, in their families and among strangers, love and kindness to one another seemed to prevail; sincerity banishes suspicion, and honesty and candour beget openness in all their dealings. From their religious devotion they derive a submission to the Divine will so entire, that it has drawn upon them the misrepresentation of being fatalists." These remarks apply as well to the higher as to the lower classes of society; the influence of their religion externally pervades alike the whole community; but the term *fanaticism* can with no more justice be applied to the whole nation than to Christian Europe, in which certain sects of fanatics are to be found. In favour of cleanliness in the towns and cities of the East there is little to be said, except that each has its troop of canine scavengers, who do their

duty far more effectually than the corporate bodies of many towns in Italy, most celebrated for their excellence in the fine arts. But I am far from assenting to the sweeping assertion of the uncleanly habits of the people, nor do I believe that such a charge would be retorted by them against Europeans. The fountains in the courts of the mosques, where every Mussulman performs his ablutions, before he presumes to cross the sacred threshold, the practice of washing before he recites his prayers in private as well as in public, and likewise after meals, in accordance with the express commands of the Choran, tend to repel this charge; whereas, the difference in the development of tastes and sympathies in the East and in the West is so natural, that could an interchange be effected, it would be *unhappy* indeed. In this age of progressive improvement, the march of intellect cannot long be retarded in the dominions of the sultan; the gradual change from bondage to freedom has already commenced; the administration of justice is beginning to be respected, and in the end political freedom must gain a footing throughout the empire.

The countenance of a Turk is far more truthful

than that of an European. The former wears no double face; he is cordial to those whom he likes, cold and reserved to those whom he dislikes. He is not hasty in forming friendships; but when he has formed them, he is a sure friend. In more than one instance has a Turk gone out of his way and put himself to considerable trouble to do me a service, when there was no possibility of my making any return for the kindness shown to me. At the same time I must admit that the rapacity and covetousness of many in authority is so notorious, that I fear it will require a stronger hand than that of the Sultan to check the licence of rapacious governors.

For my own part, I look back with unmixed pleasure and gratification to the brief period of my sojourn among the Turks. Their hospitality to strangers, as well as their charity to the poor and to each other in distress, has never been questioned. From the pasha in his palace, and from the peasant in his hut, I have received kindness and hospitality: they are not inquisitive in demanding the business or occasion which brings a stranger to their doors; as such he is welcome;

required, and rarely is it expected; no questions are asked; attentive to the wants and comforts of his guest, the Turk seems to forget his natural *insouciance* until the departure of the stranger, when in return for his salutation he wishes him "God speed!" and ere he is out of sight has already relapsed into his usual state of indifference to all that is passing around him in the material world.

CHAPTER V.

DEPARTURE FROM CONSTANTINOPLE—SMYRNA—SYRA—ARRIVAL AT
ALEXANDRIA—INDIAN PASSENGERS—SLAVE MARKET—WILD BOAR
SHOOTING—DEPARTURE FOR CAIRO—THE NILE BOAT—MAH-
MOODEEH CANAL—BATHE IN THE NILE—THE BARRAGE—ARRIVAL
AT CAIRO.

AT length, farewell, Stamboul! proud city of the Sultans; glorious art thou to look upon, beautiful are thy palaces, magnificent are thy temples, elegant are thy domes, time-honoured are thy bulwarks, but within thy walls the fair illusion vanishes, and the eye in vain seeks to relieve itself from the sight of squalor, meanness, and wretchedness. It would be out of place in me, who spent but a few short months in the Ottoman dominions, to attempt to offer any opinion on the general or specific causes of the abject poverty and misery of the lower classes of the people, or to hazard any remark on the

tyranny and misrule of those in authority, more especially in distant pashaliks. It is, however, satisfactory to learn that one or two cases of unbridled licence and rapacity in high places have been checked and signally punished by the present government; and sincerely do I trust that the salutary effects of the interference of the Divan may be long felt in the steady and effectual amelioration of the lower classes in the Turkish empire.

We have bidden adieu to our friends, the last has already stepped from the ladder into his caïque, the paddle wheels revolve, and as the vessel sweeps slowly round the Golden Horn, we take a last look at the palaces and gardens of Pera. Passing under the Maiden's Tower we left the Seraglio Point to our right, and the cypress-crowned heights of Scutari to our left; and as the shades of evening began to gather around us, the city of Constantinople was already dim in the distance, and the Islands of the Princes appeared as rocks in the unruffled waters of the Propontis. About seven o'clock the following morning we arrived at the Dardanelles, after passing the spot

where the dark waves closed over Leander, in his fatal attempt to swim from Abydos, in a tempestuous night to join his beloved Hero at Sestos; a feat performed one sunny morning in May by a noble poet, who devoted a few stanzas to celebrate his dangerous exploit.

The same afternoon (September 29) we reached the island of Lesbos, having passed the plain of Troy, over which the eye now wanders vacantly, and the mouth of that famous river:—

Ον Ἑάνθον καλέουσι Θεοί, ἄνδρες δὲ Ξάνδρανδρον.

The chief town of Mitylene, Castro, off which we lay for about an hour, faces the coast of Asia, from which it is about twelve miles distant, and is prettily situated, lying beneath a fine old castle of the middle ages, built on a somewhat high promontory jutting out into the sea. About one o'clock on the morning of the 30th, we dropped anchor off Smyrna. When I left my cabin the city was still enveloped in a thick mist, and it was not till after breakfast, as we were on the point of going ashore, that the queen of the

* Which the gods call Xanthus, but men name Scamander.

cities of Asia Minor displayed her beauties beneath the glowing rays of the sun. More than three months had elapsed since I paid my first visit to that lively bustling town. In trade and commerce Smyrna takes a decided lead of all the cities in the Levant. It is the great emporium from which our Oriental luxuries come. Caravans are daily arriving and departing, and all is activity, bustle, and noise on the banks of the Meles. But what a change have three months brought over the scene! As I passed through street after street scarce a human being did I meet or see; every house seemed hermetically sealed with iron shutters, and its inmates had fled into the country. I appeared to be walking in a city of the dead. The dreaded malady, the cholera, far more fatal in the East than in our own land, had driven out all the inhabitants. Greeks, Franks, Armenians, Jews, all were gone; nor were there found in one instance at least to bury the dead, save only the members of the family of the deceased. There had been a short cessation of the cholera, but on the morning of our arrival five fresh cases had broken out, and in general the disease proved fatal in a very few hours after the first attack. Almost

all the shops were closed, and though a few aged Turks, with long white beards reaching nearly to their girdles, sat before their wares in the gloomy alleys of the bazaar, no business of any description was going forward. After visiting the handsome casino to which travellers are liberally admitted to read the papers, I returned to the quay, and felt glad to escape from so sad a scene to our vessel, which was to leave the port the same afternoon. On the castle hill, the view from which is very extensive, are some remains of ancient Smyrna. In the walls of the old castle are parts of the Hellenic walls, which marked the circuit of the city. Columns, pedestals, and cornices are mixed indiscriminately in the masonry of later ages. Traces of a theatre and a stadium are clearly defined on the sides of the hill. Smyrna is generally the first Oriental city that the traveller stops at. The English, French, and Austrian steamers all touch at Smyrna, and remain a few hours in harbour to allow the passengers who have been cooped up for some days on board to go ashore and examine the place. As the vessel approaches the bay, the beauty of the city, the elegance of her mosques with their tapering minarets, the whole

novelty of the scene on the busy quays, the picturesque costumes of different people and nations, charm the imagination, and create so favourable an impression upon the mind, that it seems a pity to dispel the illusion by entering the city and wandering through its dirty narrow streets and half-lighted bazaars, and beholding the usual abominations of Eastern towns.

About four o'clock we started, and a little before dark left the Gulph of Smyrna, which is about thirty-three miles long. During the night, the wind rose, and the waves beat against the sides of the vessel,—the planks creaked, my moveables danced right merrily about the cabin, and I had considerable difficulty in keeping myself in bed. Sleep was of course out of the question, but I made myself as comfortable as I could under the circumstances, and contrived to remain quietly in my hammock till nine o'clock in the morning of the 1st October, when a sensible diminution in the rolling of the vessel was apparent, and I soon had the pleasure of hearing the anchor let go in the bay of Syra. I was now able to rise and dress myself with comparative ease, and then went upon deck to take a first view of the Island and

town. The latter is situated along the shore on a sloping ground, and extends to the summit of a conical hill, the site of the old fortress and town. All the houses are built of stone and whitewashed, and when the sun is shining full upon them the effect is quite dazzling. The new lazaretto is on the opposite side of the bay,—a fine and spacious building. It is generally recommended for cleanliness, but the *cuisine* is stated to be indifferent. As vessels coming from the Turkish dominions are in quarantine at Syra, we could not go on shore, which was not a little annoying, since we were detained forty-eight hours, awaiting the arrival of the boat from Trieste, which had been delayed by contrary winds in the Adriatic, and not, as we began to fear, by a second blockade of the port. I changed from the “Italia” to the “Arciduca Giovanni,” a steamer running between Alexandria and Syra, and taking passengers at the latter place from the Austrian Lloyd’s boats, which meet there on their way to Trieste, the Piræus, Smyrna, and Constantinople. The view of Syra by night was most beautiful; situate on the side of a hill coming down to the waters of the bay, it presented to the eye a mass of light,

which twinkled through every window of the town.

At length we started, and passed through the group of the Cyclades. A prosperous voyage of three days brought us to Alexandria. Soon after day-break, on the morning of the 6th October, a pilot met us, and came on board to conduct the vessel into that difficult harbour. On coming upon deck at sunrise, Pompey's Pillar and the Pharos were the first objects to strike my eye. The low shores of Egypt were just beginning to be visible. A very circuitous route, rendered necessary by the sand banks and shoals, brought us into harbour a short time before the Peninsula and Oriental Company's vessel, the "Indus," and a French packet from Marseilles and Malta arrived; but we experienced some little delay in obtaining pratique, as quarantine had only been taken off vessels coming from Constantinople and Smyrna a few days previously, on the occasion of Ibrahim Pasha's return from receiving his investiture as Governor of Egypt at the hands of the Sultan. It was a busy day for the donkeys and donkey boys. The Indian passengers are allowed six hours to see the lions of Alexandria, and the poor *homar*

has no sinecure. An Egyptian donkey boy will take no denial. He will stand a thrashing with the greatest good humour, though he will take especial care that his donkey shall get a fair proportion of the blows intended for its owner. To fight one's way out of a crowd of donkeys and donkey boys, is a problem only to be solved by jumping upon the nearest animal and cantering off. Threats, blows, imprecations, are alike useless and unheeded: the *homar* seems to care but little more for any of these anti-equestrian measures than its driver, who on his part understands nearly all that you say, and generally has some sharp reply to make to you in perfectly good English, and in the end mounts you on his donkey, and, in spite of yourself, restores you to that equanimity of temper which had been so sorely tried and disturbed.

There is little to detain the traveller at Alexandria, anxious as he probably is to proceed at once to Cairo, and there have leisure to look about him while he is making preparations for his voyage up the Nile, to the first or second cataract. He may, however, consider himself fortunate if he can secure a berth in one of the steamers which convey the Indian passengers by the *Mahmoodéeh*

Canal and the Rosetta branch of the Nile to Boulak, when, as on the occasion of my arrival, the Peninsula and Oriental Company's boat brings above 100 cabin passengers bound to India. About four o'clock on the afternoon of our arrival I was driving along the banks of the canal, and saw the last batch of passengers start for Cairo. Among the party were several ladies, and a considerable number of mere boys, going out for the first time to join their regiments, where, alas ! but too many of them will find an early grave. All, however, seemed in high spirits, and some amusement was occasioned by one of the gentlemen, who had gone out sketching, being nearly left behind. When the boat had proceeded a few hundred yards, a loud shout was heard from a distance, and a white-jacketed figure, with a broad-brimmed straw hat on his head covered with calico to keep out the sun, was seen galloping up on a donkey : the tug was slackened to allow the barge to approach the bank, and the rider was taken on board. A second figure now appeared on a donkey, in the person of a *laquais de place*, who jumped upon the barge as it again started, and a strife of tongues ensued, which was soon put an end to by the

fellow, who had been previously well paid, being summarily ejected, and narrowly escaping a ducking for his temerity.

One of the few sights of Alexandria is the slave market. It was the only one of any size that I saw in the East. I visited three of these establishments, all of which were flourishing within a hundred yards of the European Consulates. Each contained about thirty young slaves, principally females, who had been brought in droves from the upper country. Their ages varied from six to sixteen years: their clothing was of the most meagre description. A light garment thrown loosely over the shoulders, and a girdle about the loins, constituted the whole of their dress. The boys were almost in a state of nudity; but it is fair to state, that little clothing is required in the climate of Egypt. Few, however, seemed unhappy, and in general they displayed a callousness to their situation; and from the readiness with which they came forward to be looked at and examined, in the same manner as we see a trainer scan the points of a race-horse, it was evident that they were desirous of find-

filthy hovels in which they were herded together in the slave market. We found them playing one with another, and afforded them no small amusement by our European manners and costume. While philanthropic England is spending her thousands and tens of thousands of pounds to put down slavery on the African coast, it seems strange that this abominable traffic should be allowed to be carried on with perfect impunity within fifty yards of the British flag, which waves proudly over her consulate in Alexandria. The present consul has, since his appointment to that office, in the most laudable manner, ferreted out and exposed several cases of British subjects of Ionian and Maltese extraction, aye, and moving too in respectable society, who had purchased and were actually possessed of slaves, some of whom had been in their service as such for years, whom he instantly manumitted and restored to their natural freedom. Ours is, *par excellence*, a progressive age, an age of improvement and of enterprise. Shall we, then, sit still and be contented with half measures and a temporizing policy, when a deed of charity is to be done—when the voice of our fellow

father is torn away from his family, the children from their mother, and the helpless babe is left to perish in the deserted hut?

During my stay at Alexandria, I had an opportunity of joining a party wild-boar shooting in the low marshy grounds that lie between the banks of the Mahmoodéeh Canal and the Lake Mareotis. Nothing loth I accepted the invitation, and taking my rifle started one fine morning on a donkey, and rode to the rendezvous. We mustered four guns: embarking in a small boat, we crossed the canal, and found some score of *fellaheen*, or peasants, who were to act as beaters. I was soon up to my knees in water, and the game was on foot; but it was no easy matter to catch a glimpse of the denizen of the jungle, among the high reeds which completely shut out the view, and shooting a *fellah* seemed far more probable than bagging a boar. After remaining knee-deep in mud and water for about an hour, with most laudable patience, I could stand it no longer, when, to my great relief, the word was given to move forwards. We soon came to an open space; a boar sprung up near one of the beaters, the whole troop immediately gave chase, and, greatly

to *their* satisfaction, succeeded in laying it low with the short spears that they carried in their hands. Eventually, however, we saw about a dozen dusky monsters, and, in spite of the beaters, had several shots a-piece before we returned home to dinner, when I made a resolution not to go out boar-shooting again in Egypt.

The sun has just set—we have drunk success to our Nile voyage in iced champagne with our friends, who are at length obliged to depart: our boat, which has been moored off Moharrem Bey's villa, on the banks of the Mahmoodéeh Canal, is already in motion: the crew are on shore, towing it with a long rope, as not a breath of wind is stirring; and the shades of night are fast gathering around, so rapid is the change from light to darkness in the East, where there is no twilight. We have fortunately secured the boat of a private gentleman residing at Alexandria, but now absent in England, for the whole of our voyage. The rais, or captain, has been for eleven years in his service, and the crew are altogether as fine a set of men as you could collect in Egypt. It may be interesting, and perhaps useful to some of my readers, who intend to visit Egypt and the Nile, to transcribe

a copy of the agreement entered into between the proprietor and ourselves, which will convey a correct notion of the general working expenses of the voyage to the second cataract at Wady Halfeh, and back to Cairo.

“V. B. lets a boat, under the command of Rais Kerim, now lying in the canal of Alexandria, to Messrs. M. and M., for the sum of 2,500 piastres per month. (*The exchange on London varies from 96 to 100 piastres for 1l. sterling.*)

“The number of people for the working of the boat consists of ten men, viz. :—

Eight sailors.

One steersman.

One rais.

“With a favourable wind the boat will sail day and night, but if the wind be contrary, the sailors will tow the boat from sunrise to sunset, and stop during the night.

“Any expense for an extra number of men required to tow the boat over the cataracts, and for a pilot, must be defrayed by the hirers of the boat.

“The expenses required on the voyage to keep the boat in fit repair, are at the charge of V. B.

“The hirers will pay one month's freight in

advance ; and any money wanted by Rais Kerim for expenses during the voyage, must be paid by them on account of freight.

“ The hire of the boat to commence on Tuesday, the 24th instant. In case Messrs. M. and M. leave the boat in Cairo on their return, the remainder of the freight to be paid to Rais Kerim up to the day they may have occupied the same.

“ *Alexandria, 22d Oct. 1848.*”

Our boat* had the reputation of being the best and fastest sailer on the Nile ; and well was it deserved. From inquiries that I made subsequently, I have reason to believe that we reached the second cataract (Wady Halfeh) from Cairo in five days shorter time than any other boat the same season. Starting before the end of October, the north wind was greatly in our favour, and our voyage from Cairo to Thebes in twelve days, including stoppages, is, I am inclined to think, one of the quickest ever accomplished in ascending the Nile. We had taken provisions on board at Alexandria, sufficient to last us for three months. The stock of Gebelee and Latakîyeh held out to the end of my Syrian travels. Besides the rais and crew,

we had on board two native servants, Ali and Mansoor; the former, who spoke a little English and less Italian, acting as dragoman; the latter, whose knowledge of any language, save Arabic, we did not discover for nearly six weeks, as cook. We tracked for some hours, and ere the boat was moored for the night, I had fallen asleep on my comfortable bed in the cabin, which was to be our abode for the remainder of 1848. At daybreak the next morning, the crew resumed their toilsome march, and after breakfast we took our guns and walked along the uninteresting banks of the canal in search of wild fowl. We saw but one duck and a couple of pigeons, which we bagged, and took this early opportunity of testing the amphibious nature of the Egyptian sailor, who seems quite as much at home in the water as on the dry land. The Delta was almost entirely under water, so that we could with difficulty walk more than thirty yards from the banks.

The Mahmoodéeh canal was commenced by Mohammed Ali Pasha in 1819, and opened at the beginning of 1820, receiving its name in honour of the late Sultan, the father of the present Sultan, Abdul Medjid. According to Mengin, it cost

about 7,500,000 francs, and 250,000 men were employed, gratis of course, nearly a year in its construction. It extends from Alexandria to Atfeh, a distance of forty-one miles. The loss of life in the workmen employed was appalling; no less than 20,000 are said to have perished by accident, hunger, and plague. During our passage up the canal, we saw two or three engines at work in the centre, dredging the bed, while some scores of men, up to their middle in water, were passing the mud from hand to hand, after our fashion of conveying bricks out of a cart when they are not *shot* down on the ground, by no means an unfrequent practice in some of our English counties. Soon after dark we reached Atfeh, where the canal enters the Nile, after sailing about half the day, and tracking the other half with the wind against us. We experienced very little delay in passing through the locks, having sent the rais with our teskerés (passports) to the lock-master, who immediately came down and gave our boat precedence of numerous cangias and country vessels, which had to wait till the following morning. We moored the boat a short distance from Atfeh; not a breath of wind stirring. The rais and crew are a capital

set of fellows, and work right willingly and cheerfully. The following morning we did not start till past seven o'clock, and soon after were delayed for an hour at Fooah, on the right bank of the full broad Nile, while Mansoor went to market to replenish our larder, which proved somewhat unnecessary, as we made a good bag during the morning among the pigeons, plovers, and wild fowl,—no bad substitutes for the half-starved chickens that abound throughout Egypt. We walked a good deal on and near the banks: once I was nearly cut off by the waters which cover all the low ground. I had followed a high bank for a considerable distance, when suddenly it came to an end, and I was obliged to retrace my steps just as the breeze began to sigh, and I beheld our *daba-déeh* in advance of me, ready to spring forward the moment her canvass was shaken out. On regaining the banks, I hastened on board, and notwithstanding the strength of the stream in the then state of the river, we were soon passing rapidly through its waters. Towards evening the wind fell, and we were obliged to lie off a small village, much to our discomfort, as the dogs kept us awake

villages during the day, some of them of considerable size, but of small importance, with the exception of Fooah and Dessook, celebrated for a fête held there in honour of Sheikh Ibrahim, a Moslem saint. The thermometer in our outer cabin ranged during the day between 78° and 83° Fahrenheit. The following day, as the wind was beginning to die away, I undressed and jumped into the river; but though the dabadéeh was moving very slowly, I found the stream too strong for me to make way against it, so I swam on shore and regained the boat by the bank. At 11 p.m. the wind failed us, and we moored close to the shore, but near *no* village. An immense flight of midges and mosquitoes alighted on the boat about tea-time, and favoured us with their company for an hour, till the wind freshened and took them all away as rapidly as they had come. Our crew pay strict attention to the outward forms of their religion. Before starting in the morning they go through a ~~course~~ of ablutions in the form enjoined in the Choran, and say their prayers now standing, now kneeling and touching the ground with their forehead, just before sunrise. These observances are

the day. As we were going on shore after breakfast on the 27th, the wind got up, and we were soon progressing far too rapidly with both our lateen sails set to allow of our leaving the boat. While we were at dinner we arrived off Teráneh, the inhabitants of which are principally employed in bringing the natron (a species of nitre) used in making gunpowder from the Natron Lakes, distant twelve hours from the Nile, the whole of which are farmed from the Pasha by Signor Gibarra. In the evening a violent thunder-storm overtook us, the approach of which, from the sea, we had watched for some hours previously. After a boisterous night, we started early in the morning of the 28th, and soon after passed Werdan, when we obtained the first sight of the great Pyramids of Geezeh. The wind continuing favourable all the morning, we passed the Barrage at the northern extremity of the Delta, where extensive works were being constructed across the Rosetta and Damietta branches of the Nile, in connexion with a canal, which has been cut between them for the purpose of regulating the overflow of the river, and for the due irrigation of the Delta.

construction of the Barrage, and it is stated that Abbas Pasha, the present Governor of Egypt, has ordered its discontinuance, whereby both the labour of years and the large sums expended upon it will be entirely thrown away; for in its present unfinished state no advantage whatever will be gained. The same afternoon, Saturday, we arrived at E' Musr, Cairo, where we remained until Monday, and then recommenced our voyage through the valley of the Nile.

CHAPTER VI.

REFLECTIONS ON TRAVEL—BENISOÓEF—AQUATIC VISITERS—MINIÉH—
CROCODILES—WEDDING PARTY AT GIRGÉH—PLAIN OF THEBES—
IRRIGATION—ESNEH—GHAWAZEE—VALLEY OF THE NILE—SILSI-
LEH—DESERT BLASTS—ESOUAN—THE FIRST CATARACT—VIEW OF
PHILÆ—KALABSHEE—BAYT-EL-WELLEÉ—THE TROPICS—DERR—
ABOO-SIMBEL—WADY HALFEH—ROCK OF ABOO-SEER—THE SECOND
CATARACT.

WE are again on the waters of the mighty Nile. The busy port of Boolak is rapidly receding from us, and as we pass the gardens of Ibrahim Pasha, tastefully laid out on the pretty island of Rhoda, which some six weeks ago were above eight feet under water, owing to the extraordinary rise of the Nile this year, a last refreshing shower cooled the atmosphere, and we bade adieu for the present to E' Musr, with feelings not easy to describe, as we approached nearer to the imperishable monuments of a great and mighty people, who had attained to an almost incredible degree of perfection in arts, sciences and learning, within a few

centuries after the Deluge. There are moments when the most thoughtless and busy in the pursuits of the world are moved to commune with their own souls, when the voice of prayer rises within their breasts, when the uneasy spirit seeks to throw off the burden that oppresses it. Who has not felt some emotion of this kind, when he has found himself alone in the vaulted aisle, with the mighty dead around him, who have ceased from labour and are at rest? Is there a man who has not sometimes been awakened by that indefinable *admonitus loci* to grave reflection on the past, and serious thoughts on the future? If there be such, I envy not that man.

The study of men, manners, and countries is one that cannot be too highly esteemed; the privilege of travel should not be lightly regarded, nor heedlessly neglected by those in whose power it may lie to exercise it. I shall make no apology for transcribing the following beautiful passage of M. de Lamartine, from his *Voyage en Orient*, which would lose much of its force by any translation of mine from the words of the original.

“ Il n’y a d’homme complet que celui qui a beau-

pensée et de sa vie. Les habitudes étroites et uniformes que l'homme prend dans sa vie régulière et dans la monotonie de sa patrie, sont des moules qui rapetissent tout ; pensée, philosophie, religion, caractère ; tout est plus grand, tout est plus juste, tout est plus vrai chez celui qui a vu la nature et la société de plusieurs points de vue. Il y a une optique pour l'univers matériel et intellectuel. Voyager pour chercher la sagesse, était un grand mot des anciens ; ce mot n'était pas compris de nous ; ils ne voyageaient pas pour chercher seulement des dogmes inconnus et des leçons des philosophes, mais pour tout voir et tout juger. Pour moi, je suis constamment frappé de la façon étroite et mesquine dont nous envisageons les choses, les institutions et les peuples ; et si mon esprit s'est agrandi, si mon coup d'œil s'est étendu, si j'ai appris à tout tolérer en comprenant tout, je le dois uniquement à ce que j'ai souvent changé de scène et de point de vue. Etudier des siècles dans l'histoire, les hommes dans les voyages et Dieu dans la nature, c'est la grand école ; nous étudions tout dans nos misérables livres, et nous comparons tout à nos petites habitudes locales ; et qui est ce qui a fait nos habitudes et nos livres ?

des hommes aussi petits que nous. Ouvrons le livre des livres, vivons, voyons, voyageons ; le monde est un livre dont chaque pas nous tourne une page ; celui qui n'en a lu qu'une, que sait-il ?" *

Having started late in the afternoon, we passed the first night close to the western bank, and nearly opposite to Fostát, the ancient name of old Cairo, which is about three miles distant from the modern city. During the night, a thief got on board, and stole some of our servants' clothes, and three dollars in money. The two sailors, who ought to have kept watch, had, it appeared, gone to sleep, and only awoke in time to see the fellow running off with his booty. Slow sailing on the morning of the 1st of November, till after dinner at two o'clock, when the breeze sprang up, and we went gallantly through the water till after night-fall. During the afternoon we passed *Háram el Kedáb*, "the false pyramid," so called, because the base was erroneously supposed to be merely rock, and not part of the structure. As we visited all the great monuments of Egypt on our return down stream, with very few exceptions, and then

* Voyage en Orient, vol. ii. pp. 67, 68. Paris, 1845. 2 vols.

only when the wind failed us, and little or no delay would be caused by our remaining behind for an hour or two, while the boat was slowly towed up stream by the crew, I shall have little to delay me, since both wind and weather favoured us, till our arrival at the first cataract.

The following day we reached Benisoóef, the capital of the beylik, or province, seventy-seven miles from Cairo. It is a large mud village, with nothing in it to interest the traveller. While our servants were engaged in the commissariat department, we walked on through fields already standing thick with corn. The doora was above eight feet high, and the ears particularly full, though not yet wholly developed. It was still quite green. A few beans were just rising out of the ground, which has but a short time been left dry by the receding waters of the Nile. Everywhere along the banks the fellaheén, the peasants and tillers of the soil, were at work with their *shadoofs*, machines for raising water from the river by means of cross spars, with a large stone or lump of mud suspended from the extremity of the upper pole, of sufficient weight to raise the bucket full of water from the river, which, when emptied into

a trench cut for the purpose, is pulled down into the water by a man standing below,) and seem to be indefatigable in irrigating their lands, though the Nile has done more than his duty in that respect this season. The weather is glorious, the climate delicious, the clear blue sky unchequered by a single cloud. A breeze generally springs up from the north-east about mid-day, so that the thermometer, in the shade, is seldom above 80° Fah. At six o'clock in the morning, it stands about 65° Fah. By sunset on the 2d Nov. we had accomplished 100 miles from Cairo, having passed Bibbeh and Feshn on the western bank, opposite to which latter place the range of sand-hills comes down at nearly right angles to the edge of the river. The action of the water during the annual rise has formed their surface into a series of steps, so that they present a rocky appearance at a distance. Soon after we passed Djebel Sheikh Embárák, a lofty table mountain which approaches close to the eastern bank of the river, being detached from the main chain of the Djebel el Bazam, a short distance above which the mountains recede from the Nile, and a broad belt of sand takes their place. We continued sailing

all night, and about sunrise came to El Kays, the ancient Cynopolis, one of the principal repositories of dog mummies being found on the opposite (east) bank. After breakfast, as we were sitting on our divan, quietly enjoying that greatest of Oriental luxuries, a tchibouke, we were startled by the sound of a human voice issuing from the water in front of the boat, which was sailing between four and five knots an hour against a rapid stream. Under ordinary circumstances we should have felt no small surprise at seeing three or four heads emerging from the river, with vigorous pairs of arms to correspond plying their way towards our boat. But we were not altogether unprepared for our aquatic visitors. On the eastern bank is situated the Coptic convent of Sitteh Mariam el Adra, "our Lady Mary the Virgin," perched upon the summit of the limestone range of mountains, which at this point rise perpendicularly from the river. The cry of "Ana Christiaân, Hawagee," met with little favour from our Moslem crew, who endeavoured to prevent the poor fellows approaching the side of the boat. On our remonstrance a rope was thrown out, and one out of four first-rate swimmers clung

to the vessel till we had given him some small coins, which he put into his mouth, and then dived off, and soon regained his companions on the bank.

I was fortunate enough to shoot a fine goose as it flew past us; upon which the rais put in to shore, and one of our men swam out and secured it, after a sharp chase down stream of nearly a quarter of an hour, whereupon a second man went in to assist him with a long pole, and the pair swam back, (no easy feat in the present swollen state of the river,) with their feathery burden between them. Soon after mid-day on the 3d Nov., we reached Minieh, a large town or bender, the residence of a Káshef or Názeh, having accomplished the distance from Benesoóef, eighty-three miles, within twenty-four hours. We went on shore and visited an old mosque, in which are several granite and marble columns surmounted with Corinthian capitals. Over the doorway are some slight remains of Roman architecture. We gladdened the hearts of our boatmen, whose ordinary food is dry biscuit soaked in water, with a present of a sheep, which was killed and eaten the same evening. There was a considerable encampment of Arabs below the town, with their horses picketed around.

A detachment of cavalry was also stationed there. Near Beni Hassan we moored for the night, and early the following morning passed Arsinoë and Tel el Amarna, at which three places are the most beautiful and celebrated grottoes in the Sæed. As the wind was in our favour, we left them unvisited until our return. The sites of the modern villages on either bank are invariably marked by groves of fine palm-trees, each of which pays a tax to Government of $1\frac{1}{4}$ piastre, nearly 4*d*. The sugar-plant is much cultivated in this district, and the doora has already attained a prodigious height. Reramoon, the birth-place of my faithful dragoman, Mahmoud, who accompanied me through the Desert and Syria, and whose excellent qualities are known to all, who have read Mr. Warburton's "Crescent and the Cross," contains the largest sugar manufactory in Upper Egypt. Above El Hamra, the port of Osioot, which has the honour of being the residence of a pasha and the capital of the Sæed, or Upper Egypt, the Nile widens considerably, and is about a mile across. In this neighbourhood we saw several pelicans and other large water birds, but they kept out of the range of our guns.

About Mankabat the river takes a circular course, and the hills recede far from its banks, so as to leave a vast cultivated plain on either side in the Nile valley. Hitherto I had perceived very little change in the complexions of the natives as we advanced further south. The children run about without a vestige of clothing, and the men, when at work, discard their loose robes. The acacia and palm-trees abound along the banks; the dates have already been gathered. The chickens that we purchase at the villages are small and poor; their price fifty paras, (3*d.*;) the eggs are good, but not much larger than those of a pigeon. I have bought 200 of them for a shilling! The usual price is a farthing for three.

On passing Gow el Kebeer on the morning of the 6th we saw the inhabitants collected on the western bank, and preparing to cross to the other side for the celebration of the Courban Beiram, the greater feast, which commenced that day. Not long after, on a low sandbank just emerging from the centre of the river, I espied two large crocodiles, seemingly fast asleep; we were sailing very steadily, and were scarcely a hundred yards

and fired at the largest; the ball struck it in the neck, but it escaped into the water. It was found a few days later dead, on nearly the same spot, by a party who followed us up the Nile, where it had already become extremely offensive, and dainty food for vultures; it measured about fourteen feet. I may be thought to assume a little too much in asserting that I killed it, without some further explanation. Ours was the first boat that ascended the Nile in the season of 1848-49: the crocodile was seen by the party in the boat which followed us, in the spot where I had shot one, which, as far as we could judge, tallied in size with that found; besides which, crocodiles when wounded are known to return to their usual haunts, and die there.

Girgeh is a large town on the western bank, filled with pigeon-towers, which are far more lofty and commodious than the dwellings of the inhabitants. The bazaars are somewhat superior to those at Minieh, and the bread immeasurably better. We had been sailing too fast to allow of our going on shore with our guns; but on one occasion, as we were passing a sandbank in the river, I discovered upon it a large flock of wild fowl. I sent a ball through two of them with my rifle, and as the rest

rose and swept round us I brought down seven more with my double barrel. On the 9th I killed an enormous vulture with my rifle: on measuring it, it proved to be eight feet nine inches from wing to wing, extending exactly across our boat.

As the waters subside, sandbanks begin to appear in the middle of the river, and occasionally a crocodile may be seen basking in the sun upon them, but they glide silently into the river on the approach of a boat. We arrived the same day at Kenneh, where we found the aged Sayd Houssayn, the agent of our Consulate in Upper Egypt. He does not speak any European language, but he makes himself useful by forwarding letters to Cairo, and receiving them in return for travellers.

At night we took a walk through the town, and came upon a wedding party, who were amusing themselves in the open air dancing, chanting, and nodding to one another in an exceedingly ludicrous manner, and otherwise disporting themselves. Some of the boys and young men followed us, and were much gratified by the present of half a lighted cigar, which was transferred from mouth to mouth, evidently affording unmixed gratification to each in his turn. The moonlight nights are most lovely.

Kenneh is famous for the manufacture of porous jars, which keep the water deliciously cool, and act as filterers. The doora is rapidly ripening for harvest. We saw it in its perfection in the plain of Thebes, where it had attained the extraordinary height of fifteen feet, with the stem proportionately large and strong. On our return a month later we found it all cut and carried. The range of hills on the eastern side of the Nile valley has retired far from the river, whereas the western range has gradually approached nearer to the bank. There is not the slightest vegetation upon them. Here and there the eye is struck with the unusually bleached appearance of the sand, which has drifted upon, or been carried over them by the blast from the desert, as it lies collected in huge crevices in the rocks, so as to present a resemblance to deep beds of salt or snow. The shadoofs increase rapidly in number, as the Nile falls. They are constructed one above another in tiers to the summit of the bank, along which trenches are cut in every direction for the irrigation of the ground. The heat had now become excessive: the thermometer in our outer cabin rose to 90° Fahrenheit. The Theban plain is in a high state of cultivation

The soil is extraordinarily fertile, and considerably *deeper* than any that I had ever seen elsewhere. Almost the only labour required for the production of splendid crops consists in the working shadoofs for raising water to the trenches. Occasionally *sakias* are used—water-wheels moved by a yoke of oxen or a pair of buffaloes. They are, however, more particularly confined to Nubia, where they generally take the place of shadoofs. A second and smaller wheel is turned by them, round which revolve from fifteen to twenty earthen jars, on a broad thong of leather, which raise water from the river, and empty themselves into a wooden trough leading to the trenches. The quantity of water thus raised is very considerable; but for an Egyptian fellah it is an expensive apparatus. In Nubia, the riches of a proprietor are estimated by the number of *sakias* that he has upon his land.

We arrived on the western bank of Thebes early on the morning of the 12th of November; but as we spent only twenty-four hours in its vicinity on our journey up the country, I must defer my remarks upon the city with-a-hundred-gates until our return, when we made Luxor our head-quarters for some days.

The low ground about Thebes abounds with wild fowl of every description. During the moonlight nights, we generally walked along the banks with our guns, and were occasionally rewarded by stealing upon a flock of geese or ducks feeding noiselessly close to the edge of the river. The Nile above Thebes is about one-third of a mile across, and the stream was so rapid that we could scarcely track at the rate of a mile an hour; and for the last two days, the wind had entirely deserted us. The water had already subsided sixteen or eighteen feet, and the land over which it has flowed was gaping wide with enormous cracks and chasms. Our rais and crew are most orderly and well-behaved; the latter esteem it a great privilege to be allowed to accompany us by turns in our shooting expeditions, and they prove themselves not only useful in carrying the game-bag, but in conveying us on their shoulders through the water, no unfrequent occurrence, to avoid a long *détour*. We have more than once got aground on a sandbank, on which occasions one and all jump incontinently into the water, put their shoulders to the side of the boat, and fairly lift it out of its sandy bed. Our *dabadéeh* draws only eight inches of water. On the 14th,

the thermometer rose to 126° Fah. on deck, and to 92° Fah. in the cabin. About four o'clock in the afternoon we reached Esneh, only thirty-two miles above Thebes, where our crew, according to agreement, were to bake bread. We went on shore at once, and visited the temple which had been shut up, the wooden bolts having been plastered with mud to keep out intruders, since the visitors of the spring had left it to the waters of the Nile and to the dust. It is almost entirely underground, having been cleared out six or seven years ago by Mohammed Ali during his visit to Esneh. The interior contains twenty-four fine columns, about forty feet in height, and seventeen in circumference, covered with sculptures and images of Egyptian divinities. The walls are in a fair state of preservation; and on them are represented, in relief, offerings of wine, fruit, and corn, to the god Kneph, a deity always represented with the head of a ram. On the ceiling is a zodiac, similar to one at Dendera, but the light was not sufficient to enable us to distinguish the signs so well as on the ceiling of the beautiful temple at Dendera. The names of some of the early Cæsars occur on the portico, but there was nothing to determine

the exact date of the structure. There is a small collection of mummies in the temple, one of which so captivated a young Frenchman who visited Esneh shortly after our departure, that he made a desperate attempt to get it conveyed to his boat, and had nearly succeeded, when a crowd collected round the two boatmen who were carrying it; whereupon, in great alarm, they dropped their strange burden, and started off at full speed, leaving their master to brave the storm. Nothing daunted, he shouldered his prize, no trifling weight, swathed as it was in a thousand folds of linen, and would probably have borne it away in triumph, when some of the guard turned out to see what so great a stir was about. The affair now began to wear a serious aspect, and he was reluctantly forced to relinquish the mummy, and retire at discretion from the unequal contest. We went afterwards to see the celebrated Ghawazee, or dancing women, who have been banished from Cairo, perform some of their dances, accompanying themselves on a sort of tambourine and with castanets. Their dancing can scarcely be said to deserve the name; their steps are neither light nor graceful; and, in respect to propriety, they would not

bear comparison with those of the ballet corps. We saw three of them, all of whom were probably of Circassian extraction.

A steamer arrived the same evening at Esneh, on its way to Esouan, with an officer of the Pasha on board, carrying despatches for the governor, and directions to have a residence prepared, at the latter place, for Ibrahim Pasha, whose precarious state of health had induced his medical attendants to recommend a change of climate and the warmth of Upper Egypt for their illustrious patient. A second steamer arrived a few days later with the intelligence that the governor of Egypt was no more.

The following morning was employed by the crew in baking bread. Towards evening we started, and arrived about sunset on the 16th at Edfou, thirty miles from Esneh, where we lay to for the night. The channel of the river has grown much narrower, and the waters are falling so rapidly that fresh shadoofs have constantly to be constructed. The fellaheen are becoming daily of a darker complexion, as we approach nearer to Nubia. The cotton plant is cultivated to a great extent in this part of the Nile valley. This shrub presents a pleasing relief to the eye, after dwelling

upon the ground for some hundreds of miles cultivated with gigantic doora, or scarcely green with the first blade of corn, which is sown in every direction as fast as the waters retire into their natural channel. The tall palm-tree abounds far more than the spreading dôm, though we have been for more than ten days in the region of the latter. Here and there we see a yoke of oxen ploughing the ground, which cracks to a fearful extent within a month after the Nile has left it. The seeds are sown broadcast and with a sparing hand; for nature is no niggard here, but repays a thousand-fold the riches committed to her care. The sugar plant we have left behind us at Minieh; the acacia, from which the natives make charcoal, is met with near villages, and in the neighbourhood of the palm. We have seen some sycamores, but they are few and far between. The price of provisions, such as meat, chickens, and eggs, has not increased; and we experience no difficulty in obtaining goat's milk at most of the villages. The peasants appear to be very well disposed towards strangers and travellers, but the children are occasionally a great annoyance, and

money, with the odious "Backsheesh, Hawagee;" an expression which can never be forgotten by a traveller in Egypt. I tried on different occasions every possible method of delivering myself from their importunities; but my experience does not enable me to offer any advice to a traveller in similar circumstances.

The approach to Silsilis is very grand. The sandstone hills on the eastern bank are within fifty yards of the river, and rise abruptly with bold and rugged outlines. In Djebel Silsileh, "the mountain of the chain," so called from a tradition that the rocks on either side of this narrow pass in the Nile were connected by means of an iron chain, are extensive sandstone quarries on the eastern bank, while the western rocks have furnished no small amount of the materials for the temples of Egypt. On this bank are numerous grottoes and chambers excavated in the side of the perpendicular rock, the approach to which is somewhat hazardous. A small temple cut in the rock, and supported by pillars, appeared to be of the time of Horus, the ninth king of the eighteenth dynasty, who lived 1400 years before the Christian era. His oval is conspicuous throughout. He is represented sitting upon

his throne, and in another place returning in a triumphal car surrounded by his soldiers and numerous captives. The ceilings of most of the chambers are painted, the colours of which are in a wonderful state of preservation. The smaller chambers contain either two or three sitting statues of the king and his wives. The columns which support the little temple to the south of the western quarries are most beautifully sculptured. Both the design and execution are admirable. In the interior the features of the statues have been entirely mutilated and destroyed.

Soon after passing Silsilis my companion shot a young crocodile, measuring about four feet and a half. It was creeping stealthily along the bank when he fired. The ball passed through the lower jaw, completely smashing it; and it fell dead into the water. It was soon brought on board, but it was not voted a sufficiently fine specimen of the *genus* "timsar" to be worth skinning and stuffing. We consigned it therefore to a watery grave. We have had excellent sport among the pigeons, the flights of which sometimes appear to be without end as well as without number. I almost wonder that "Barber" who "supplies the birds" at th

Red House, does not import a few millions annually from the pigeon-towers of Egypt.

In our rambles along the banks we frequently came upon small parties of Arabs of the desert encamped under the spreading dôm palm-trees, where they remain so long as the place pleases them, and, when tired of their abode, pass on to another. They sit and smoke in company, rarely joining in conversation, and neither men, women, nor children, seem to exert themselves in the slightest degree, but simply look on, while vegetation progresses with wonderful rapidity around them in the small plot of ground upon which they have cast their seed. A few cows and sheep, and occasionally, though rarely, a mare, complete the family party. The women of the villages are employed night and morning in fetching water from the river. They carry an immense jar upon their heads, which they have no small difficulty in raising so high, but when it is once lifted and poised in its exalted position, the Egyptian dames and damsels march off apparently with the greatest ease, ascend with rapidity the steep bank, and are soon out of sight among the palm groves, walking with erect and elegant gait. The women

for the most part braid their hair, which falls gracefully behind in numerous long plaits. After passing Kom Ombo the Nile becomes much narrower than heretofore, being not more than two hundred yards across. The hills on the eastern bank slope down to the water's edge, and several sandstone quarries used by the ancient Egyptians are exposed to view. Immense flocks of geese are constantly wending southward, but they fly considerably out of shot.

Towards sunset on the evening of the 19th, I went on shore on the western bank, where the desert has encroached to the very margin of the river. Meanwhile the crew were slowly rowing up stream, as an unusual number of windings in the river rendered tracking a difficult and unsatisfactory operation. The chaunt to which they keep time in rowing, though rather monotonous, falls gratefully on the ear. The verse is first pronounced by the stroke oar, and then repeated in concert by the whole crew. The burden of one of their songs was as follows, but many of the verses will not bear translation:—

“ In the morning the Imaan calls to prayer ;
In the evening we go to the hareem ;
At night sleep ; at night sleep.”

The repetition of this verse was always a sure sign that the labours of the day were on the point of being brought to a close. The palm-tree can no longer maintain its ground; the acacia (*Mimosa Nilotica*) alone bears sway amid tufts of long coarse grass, which the Arabs burn, in order that the young blade which springs up may be sweeter for their cattle to browse upon. The small yellow flower of the acacia sends forth a sweet scent as we walk past these hardy little shrubs, which afford an asylum to the many turtle-doves that abound in the vicinity of the Nile. A large broad-leaved plant called *Occhra* likewise luxuriates in the barren sand. The leaves are of the brightest green; it bears large pods or fruit, about the size and shape of a fine green lemon, containing nothing but fibres inside; but when broken off the stalk it emits a considerable quantity of white fluid, similar to that of the fig-tree, which, if applied to the eye, instantly destroys the sight. Nearly all our crew, with the exception of the rais, are one-eyed, or have lost the first joint of the first finger of the right hand, at the very least, a common method of self-mutilation to avoid the

conscription for the Pasha's armies, which has been so rigorous for the last forty years as to be the greatest curse of this impoverished country.

We anchored at night for the first time in the middle of the stream close to a sandbank; but though we may thus escape midnight marauders, we cannot so easily fly from our great persecutors the midges, who followed us in such numbers as to put out both our candles, which were within glass lamps, so frequently, that we were at length obliged to give up the matter as hopeless, and sat in the dark with the consoling reflection that no efforts on their part could extinguish either our nargeeleh or tchibouke. We have left mosquitoes far behind: but during the daytime those plagues of Egypt, the flies, walk and crawl over our face and hands, and not even the fly-flap can keep them away, or warn them to flee from destruction.

The navigation of the Nile is principally dangerous from the sudden and unforeseen gusts of wind which come rushing across the desert, and sometimes upset the boat before the unwary boatman has time to shorten sail. Mr. Bartlett in his "Nile Boat" thus graphically describes the

awful effects of one of these desert blasts:—
“The coming on of the sudden gusts on the Nile is at first very startling and alarming: no action of driving clouds accompanies the squall, the sky above is perfectly serene, but, looking across the desert in the direction of the wind, you see tall columns of dust and sand, sometimes six or seven hundred feet in height, whirling sublimely across the desert, rapidly crossing the alluvial valley, and nearing the river, till the whole cloud, sweeping off the bank, involves the ruffled surface of the stream in temporary obscurity, and half buries the boat on the leeward side. Without the utmost attention, there is great danger of suddenly capsizing, as indeed often happens when the boatmen are too negligent to keep the rope, by which the huge sails are attached to the side, loose in their hand, so as to let it fly if the gust is dangerously violent.”*

The night was calm, and not a ripple moved upon the waters; the boatmen were fast asleep on deck wrapped in their long cloaks, when suddenly the blast came, and the wind whistled past the

* The Nile Boat, pp. 36, 37.

mast. In a moment all was bustle and stir on board, the anchor was raised, the foresail set, and the boat, which a few seconds before lay like a log on the river, was bounding lightly and swiftly through the waters. Soon after midnight we reached Esouan. The following morning the river was as smooth as a mirror, and there was nothing to remind us of the gusts which had proved so welcome to us the night before. Esouan, the ancient Syene, where Juvenal passed an honourable banishment in the command of a cohort, is on the confines of Egypt and Ethiopia. In the time of the Empire it was considered a post of great importance, as the *gate* through which ivory and the riches of Ethiopia passed on their way to Rome. The Roman satirist, in one of his finest passages, treats with bitter sarcasm the then prevailing taste of the rich for

"Grande ebur,

Dentibus ex illis, quos mittit porta Syenes." *

The little port was full of small trading cangias; and on the banks boat-building was carried on with considerable briskness. Our first object on

* Juvenal. Sat. xi. 123, 124.

rising the following morning was to send for the Rais of the Cataracts, and to obtain leave from the Governor to proceed into Nubia. On hearing that the latter had left Esouan and gone to Shelayl, we mounted donkeys, and taking our dragoman with us, set off in pursuit of the great man. The road lay through the old cemetery, over the site of the ancient Syene, at some little distance from the river. After proceeding about three miles, we arrived at Shelayl, where we found the Governor sitting cross-legged on a bench smoking his tchibouke with his secretary by his side, and overlooking the embarkation of a great quantity of dates which were about to be sent to Cairo and Alexandria for exportation. Those grown in Nubia have the reputation of being superior to the dates of Egypt. The Governor, who appeared to be about thirty-six or thirty-eight years of age, did not receive us with the usual politeness which strangers almost invariably meet with from the higher ranks of the subjects of the Porte, so we made but few compliments, and then requested a *teskéré* or permission to pass the cataracts.

This business accomplished, we took our de-

parture and returned by the Syenite quarries, leaving the rais to bring the teskéré when prepared. In one of the excavations we found a half-finished obelisk 105 feet in length, only partially detached from the rock out of which it was hewn, owing to a flaw or accident in cutting it, so that it remains to this day an interesting monument of the enterprise and greatness of Syene. Passing through the ancient cemetery, we observed a great number of Cufic inscriptions on the broken tomb-stones. On our return to the boat we soon struck a bargain with the rais of the cataracts for 350 piastres to take our boat up to Philæ and bring it safely down again on our return. The navigation of the Nile through Nubia being considered dangerous, owing to the number of rocks in the bed of the river, we were obliged to engage a pilot to steer the boat to Wady Halfeh and back, for which service he was to receive four dollars. After our rais had held an immense levee, and provided pipes and coffee for all who chose to partake of them, we set sail under the influence of a strong breeze from the north with about half the inhabitants of Esouan on

furious than the stream, we entered the first part of the rapids, which commence at the southern extremity of the island of Elephantina, over against which we had moored our boat. We were soon making gallant way through the rocky channel of the Nile. It was a grand and beautiful sight to behold our little vessel, to all appearance, rushing upon a rock and certain destruction, then, at the very instant she was about to strike, bounding rapidly aside and passing unscathed the object of danger, though again to face similar perils, tossed about in the boiling waters which momentarily threatened to engulf her. The entire bed of the river for five or six miles above Esouan is studded with rocks peeping out of the water, though the sunken rocks are still more numerous and far more to be dreaded at this season of the year. We finally stopped at a small island, where the cataract begins to assume a more formidable character, and were obliged to wait till the morrow for an army of men to tow the boat the remaining distance to Philæ. The crew busied themselves in taking out the masts and sails, and the following morning our luggage was removed to lighten the boat. About fifteen or

sixteen men remained on board, while the rest, amounting to above one hundred, dragged the vessel with an immensely thick cable over the cataracts. The fall is about six feet in three hundred or three hundred and fifty yards. The passage occupied about an hour; the men in the boat were busy fending it off from the rocks with long poles and with their feet. I walked on shore, and was nearly deafened with cries of "Backsheesh," in reward for some ill-timed liberality on my part the evening before on the island. We had considerable difficulty in getting rid of the rais and his men after paying them the stipulated sum and something besides, as each expected a separate present for himself. One of the principal articles of food in the neighbourhood is a kind of French bean, called kir-chengeck, which is gathered and eaten green. The other productions of the soil are doora, wheat, and barley. The approach to Philæ is magnificent, but the north wind forbade us spending more than an hour upon the little island, which may truly be called the gem of the Nile, so that I must leave all description of its temples till our return. The island is only three hundred and

fifty yards long, and one hundred and thirty across in the broadest part, yet in that small area is collected nearly all the beauty and variety of which the ancient Egyptian architecture was susceptible. The temples and pyramidal towers as seen from above the cataracts present a noble sight. They are unique in beauty, in elegance, (though like all Egyptian temples, of extraordinary solidity and massiveness,) and in excellence of preservation. Hamilton in speaking of the great temple, truly remarks that the "*minuit præsentia famam* is more inapplicable to the grand temple of Philæ, than to the other monuments of this wonder-bearing country."

About sunset we lay to for the night just below Kalabshee, where the channel of the river is too full of rocks to allow the pilot to proceed after nightfall. The next morning we went on shore and visited the great temple of the Cæsars, the largest in Nubia. It consists of a naos, pronaos, and area, ninety feet by seventy, on either side of which were originally five large columns, but only one is now standing, the rest are broken and lying in scattered fragments on the ground. The capitals are formed of rolls of papyrus, and are very simple

and elegant. In the second area, seventy-eight feet by forty, are two columns on either side richly ornamented with sculpture, and four at the east end, covered with Egyptian hieroglyphics. The sculpture on the walls is surprisingly perfect, but it bespeaks the decline of the art in the time of the Cæsars: the figures are less skilfully executed than those at Philæ and Thebes, or even in the smaller temple of Kalabshee, which is hewn in the rock about 200 yards from the great one. An inner chamber, filled with sculpture and painting, in many parts plastered over, leads to the adytum or sanctuary, which is about thirty-four feet by eighteen. The temple has never been entirely finished. A staircase conducts to the summit, whence many of the enormous blocks, used as coping-stones, have fallen, while the rest appear to be in a precarious state. Beyond the temple a wall has surrounded the temenos or sacred enclosure, but it is now almost levelled with the ground. The propylon is a pyramidal tower of great height, and presents a fine object as viewed from the river. Passing the sandstone quarry, which had contributed to the structure of the vast monument of ancient grandeur, that we had just been contem-

plating, we came to Bayt-el-Wellee, (the hermit's cave,) hewn out of the solid rock, in which we beheld some of the finest and best preserved specimens of sculpture of the time of Remeses the Great, in the eighteenth dynasty. His ovals and those of his queen prevail throughout. The temple is dedicated to Kneph, the ram-headed god, to Amunré, the hawk-headed deity, and to Aneuké, a goddess represented with the emblem of life in her hand, and with a head-dress of feathers on her head. All came in for their full share of offerings. On the outer walls the victories of Remeses were sculptured; copies of which are in the British Museum. Among the captives are several with the physiognomy of the Jews so strongly marked that it is scarcely possible to doubt that they were intended for the captive Hebrews. They are on the right-hand wall, which extends in front of the "hermit's house." On the opposite wall are Ethiopians, bearing presents of divers kinds, and leading a lion, a cameleopard, an ostrich, and other rare animals to the king. Bayt-el-Wellee consists of a single chamber, thirty-three feet by fourteen, supported by two massive columns, rather resembling the Doric order of architecture.

The shadoofs of Egypt are entirely superseded by the creaking sakias, which seem to work day and night without intermission, greatly to our annoyance, for they keep us awake a great part of the night with their grating sound. The mountains have approached so close to the river, that little ground is left for cultivation. The palm, however, flourishes throughout Nubia, whence the best dates are sent to the Cairene market. About sunset we passed Saboóá, having entered the tropics just below Gerf Hossayn, the day, singularly enough, having been the coolest and most pleasant since we had left Thebes. The mercury did not rise above 82° Fahrenheit in the cabin. Our course, which has generally been due south, excepting between Girgeh and Kenneh, where it was nearly due east, changed to north-north-west between Malkeh and Amada, and for the first time for some days we had to track against a head wind. We passed Dakkeh with full sails: the temple and pyramidal propylon look exceedingly well from the river. It lies on the western bank of the Nile, as do nearly all the ancient monuments and temples in Nubia. The sand from the Libyan desert has encroached to the edge of the river, and is continually filling up its bed. Hence we find that the ancient cities

and temples were built on these rocky spots, totally unfitted for cultivation, whereas every inch of ground on the opposite bank between the mountains and the river, was cultivated by the early inhabitants of Ethiopia. Very little corn is now grown here, but that little is more than sufficient for the scanty population of the land. Lupins are everywhere sown in the sand on the banks of the river, as fast as the waters subside.

On the morning of the 25th we arrived at Derr, the capital of Nubia, consisting entirely of mud huts. The children were much better behaved, and less importunate than those in Egypt. We paid a visit to the temple hewn in the red sandstone rock, which is of the age of Remeses the Great. It consists of an outer enclosed court, sixty feet by fifty, in which are eight columns, in rows of four, standing in front of four Osiride columns, the figures of which are broken off about the middle. The first chamber is in the solid rock, measuring forty feet by thirty-five, and supported by three columns on either side, covered with sculptures of Amunré receiving offerings, principally from the hands of Remeses, whose ovals appear in several parts of the temple. Beyond this chamber

is the adytum, twenty feet by ten, in which are representations of the god Rā. On the exterior walls are battle scenes, where the king is represented accompanied by a lion, and slaying his captives. On the right side, on entering, the king is clothed in a lion's skin. Thoth and Pthah are contemplar deities. At the extremity of the adytum are the mutilated remains of four sitting statues in their respective niches.

Passing through the town we came to a large open square, where many of the inhabitants were collected, principally aged men, though some few were still in the pride of youth. One of the chief men of the place had just died, and after attending his funeral, they had assembled to do honour to his memory. They were mostly smoking, and attendants brought water to them in a cocoa-nut shell. We looked on at a distance, and contemplated the scene: the time was not ill spent, for I question much whether a sedater assembly has ever sat and deliberated in civilized Europe. We are continually meeting with pleasing traits of the primitive manners of the natives, and the further south we proceed, the more honest and simple-hearted are the people. A stiff breeze brought us

in three hours from Derr to Ibreen, a place celebrated for its dates, which are considered to be the best in Nubia; the town, which is now in ruins, was finely situated on a high hill, overhanging the river, and though approachable from the ridge of hills behind, must still have been nearly impregnable. In the time of the emperors it bore the name of "Primis Parva," and according to Strabo, was successfully occupied by the Roman general Petronius, against the warrior queen Candace.

The principal objects of antiquarian interest in Nubia are the rock temples of Aboo-Simbel, which were opened and cleared from the sand that had accumulated for many centuries around, so as entirely to cover them, by Messrs. Irby and Mangles, in the summer of 1817, after extraordinary labour and perseverance, assisted by the enterprising Belzoni. It was with no ordinary feelings of interest and curiosity that we first directed our telescopes in the direction of Aboo-Simbel. Our boat was sailing merrily along, and progressing far too well under the influence of the mid-day breeze to allow us to go on shore even for an hour. But the sight from the river sufficed

to remove any lurking fear of disappointment, while it raised the interest, without allaying the curiosity, that we felt to explore those wondrous temples filled with sculpture and with statues,—gigantic monuments of art extending through a long series of chambers hewn in the solid rock. In front of the greater temple are four colossal statues, the lower parts of which are buried in the sand, which is continually drifting on the western bank, and striving to fill up the entrance. The statues before the lesser temple, six in number, are likewise in a fine state of preservation, and almost overhang the river, on the brink of which stands the rock out of which the temple has been excavated. I shall give a detailed account of the interior of these temples on our return from the second cataract. As we draw near to Wady Halfeh a considerable change is visible in the complexions of the natives; the men and women are almost coal-black, the former do not shave their heads like all true believers, and the latter indulge in an incredible quantity of unsavoury grease, while they arrange their hair in long plaits or curls which are absolutely stiff with this indifferent apology for pomatum. The inhabitants

of the villages, who are always a shade lighter than the bronzed fellaheen, generally wear a loose blue dress, somewhat similar to a smock-frock, but with more ample folds. The sakias are all roofed over with palm branches, and covered with straw to keep out the piercing rays of the sun; a single ox is considered sufficient in Nubia to keep them in constant work. By a rough calculation, for the accuracy of which I will not in the smallest degree vouch, each sakia will raise by means of the earthen jars from 300 to 400 gallons of water an hour. A great deal is spilled and wasted in the process, or the quantity raised would be much more considerable. Very little wheat or doora is grown above Derr; but lupins and kirchengeck abound everywhere along the sloping banks of the river. As we were stopping at Farras to buy fowls and milk, a fine young sheep was brought to us which we purchased for a Spanish pillar dollar, a coin which is as well known and valued in Ethiopia and throughout the desert among the wandering Bedouins, as in the banking-house of Torlonia at Rome, or of Rothschild at Naples. As usual, it was killed, cooked, and eaten, head and all, within an hour after sunset

by our crew. One or two of the poor fellows have been attacked by intermittent fever, and having once suffered myself from the ague in Greece, I had compassion upon them, and dosed them with quinine, and had the satisfaction of finding this invaluable medicine successful in curing the hardy sons of Egypt.

On the 27th of November we arrived at Wady Halfeh, and although the shades of evening were closing in, we went on shore to pay our respects to the Governor. As I have had occasion to remark a want of civility towards us on the part of the Governor of Esouan, it gives me the greater pleasure to have to notice the courtesy and kindness that we experienced during our stay at Wady Halfeh from Mahmoud Effendi. A native of Stamboul, where he had been brought up and educated, he had served for several years in the Sultan's armies, and having come to Egypt, probably for political reasons, he had entered the service of Ibrahim Pasha, the fitting up of whose palace at Esneh he had lately been superintending, and had only received his appointment as Governor of Wady Halfeh three months before our arrival there. After the usual compliments, consisting of

salaams, tchiboukes, nargeelehs, and coffee, our host sent a messenger to desire the rais to bring up our boat and moor it beneath his house, and on its arrival we took our departure, having first requested the pleasure of the Governor's company to dinner on our return from Aboo-Seer the following day. During our absence on our expedition he sent on board a present of a sheep, fowls, melons, and other delicacies, which Mansoor made no scruple in appropriating for our larder somewhat prematurely, as we were wholly unprepared with any present that we could make to him in return. After examining our stores, we selected some of our best tobacco, a pound of English powder, and a packet of wax candles, as the most likely articles to prove acceptable to the Turk.

Soon after sunrise on the 28th, we embarked in a flat-bottomed boat of the country, and crossed over to the western bank. The freight consisted of ourselves, our dragoman, three donkeys with their respective drivers, and the boatman, who fortunately for himself and for us likewise, had only to steer for the opposite bank, as the wind blew directly across the stream. Mounting the donkeys we struck across the sands, in which the feet of our

quadrupeds sunk above the fetlocks, and bore due south, in the direction of the cataracts, distant between four and five miles from Wady Halfeh. A ride of an hour and a half brought us to the rock of Aboo-Seer, overhanging the river and the falls, the summit of which commands a magnificent view of the cataracts extending over a space of several miles, called Batn-el-Haggar, "the belly of stone," throughout which the channel of the Nile is filled with small rocky islets, many of them covered with dwarf acacias, and glistening like gems in the river, while all besides is desert and sand for miles around in every direction. These cataracts are more considerable, and cover a far greater space than those below Philæ. The rocks are too numerous to allow a boat to pass at this season of the year, though, during the high Nile in August and September, a traveller may proceed to Dongola without being obliged to hire camels for that purpose, but it should be borne in mind that at that season the heat is excessive. The rock of Aboo-Seer, which Wilkinson calls "the *Ultima Thule* of Egyptian travellers," is covered with the names of English travellers, who have penetrated thus far into Ethiopia. Among

others, those of "I. Belzoni, 1816," of "Irby" and "Mangles" are conspicuous. The names of many of our friends inscribed thereon brought pleasing as well as mournful recollections to our minds. A hammer and a large nail were the only tools that I had brought with me: they served their purpose indifferently well, the rock being of soft sandstone, in which the deepest cut letters would soon become erased in our climate, though exposed only to the warm dry air of the tropics they may possibly remain for centuries.

We found Mahmoud Effendi an agreeable and communicative person, and giving him the post of honour on the divan, we kept him there the greater part of the evening. He would not drink wine, but sipped champagne and water under the name of sherbet. I have since had serious reproaches of conscience, for experimentalizing on his gastronomic powers in rather an unwarrantable manner. In the East it is considered a mark of attention to select the choicest morsels from the dish, and to offer them to the guest, who is in civility bound to eat them. Finding that the governor was partial to pickles, but that he experienced some difficulty in extracting them from the bottle, I exerted my-

self in drawing out girkin after girkin, varied by cauliflowers and onions, with an unsparing hand. The governor seemed to enjoy the unwonted luxury, and appeared overwhelmed with my attention, and I firmly believe would have devoured the whole contents of the bottle, if I had not taken pity on him when half had already disappeared from his plate. For the sake of travellers, I could wish that Mahmoud Effendi may remain Governor of Wady Halfeh; for his own, I hope he has already obtained a better post.

We had now come to the limit of our Nile wanderings, and nothing remained but to commence our course down stream, and visit on our return the mighty monuments of this most interesting country. The second cataract is above 960 miles from the Rosetta mouth of the Nile, just below latitude 22°. In our voyage from Cairo we had sailed and tracked fifteen days and eight hours, and the boat had been moored twelve days and eighteen hours, making in all twenty-eight days and two hours. During our absence at Aboo-Seer our men had taken down the great mast and sail-yard, and arranged them above the middle of the boat, supporting them in the centre with stays, while

the large end rested upon our cabins. A clear space was thus obtained for rowing; the kitchen, which had been somewhat aft to be clear of the sails, was now moved forward, and the whole boat presented an unusually neat and clean appearance. As the wind generally blows from the north at this season, we could not expect much sailing, so that even the yard-arm of the fore-sail was taken down, to present as little resistance as possible to the wind, but it might easily be replaced at a few minutes' notice. On the morning of the 29th we left Wady Halfeh, and an hour after sunset arrived at Aboo-Simbel, a distance of forty miles. We could not restrain ourselves from paying a visit with lanterns to the temples, and penetrating into the deep recesses of those wonderful monuments of antiquity, by far the finest specimens in Nubia of the best era (that of Remeses the Great), and, with the sole exception of Thebes, in the whole of the Nile valley. The following day and a half was devoted to their further examination.

CHAPTER VII.

EGYPTOLOGERS — ANCIENT HISTORY OF EGYPT — EGYPTIAN MYTHOLOGY — EARLY MONARCHS — SHEPHERD KINGS — THEBANS — DIOSPOLITANS — PERSIAN INVASION — THE PTOLEMIES.

BEFORE entering into the details of some of the principal and most interesting temples of Nubia and the Thebaid, I feel it due to the reader to give a brief epitome of the traditional and mythological history of the Egyptians, together with a short account of the early dynasties of Egyptian monarchs, by whose magnificence, and in commemoration of whose victories, those mighty monuments were constructed.

The general similarity in the plans and disposition of the temples throughout Egypt would incline the traveller, after a cursory examination, to attribute them all to nearly the same epoch. The same divinities, bearing the same emblems and

symbols, and represented in precisely the same forms and characters, the same system of hieroglyphics, one pervading idea of the creative faculty, obtains throughout the whole mass of architectural grandeur. The first key to the history of these ancient monuments was afforded by the discovery of the trilingual stone by the French army at Rosetta, which, by the fate of war, has been transferred to the British Museum, instead of finding its way into the Louvre. The inscription is in hieroglyphic, in demotic, or popular, and in Greek characters. The latter having been found to be a translation, attention was at once directed to the identification of the proper names in the demotic, and subsequently, in the hieroglyphic inscriptions. The Swedish philologist, Akerblad, made the first important step towards deciphering the demotic alphabet, but many of his conclusions have since been proved to be erroneous, and others incomplete; while to our countryman, Dr. Young, belongs the honour of being the first to discover the existence of symbolic signs in the demotic, and phonetic signs in the hieroglyphic character. The important discoveries of Champollion le Jeune, who ranks among the most enlightened and persevering Egyptologists

of the present age, led him to perceive that the hieroglyphics were the true key to the enigma of Egyptian writing, and the collation of various extant papyrus rolls enabled him to conclude that the ancient Egyptians made use of pure hieroglyphic signs, that is, of characters representing the image of material objects, to denote the sounds of the names of Greek and Roman sovereigns, inscribed upon the monuments, which method had probably obtained from the earliest ages. But it is mainly to the labours and to the pen of Sir Gardner Wilkinson, that the uninitiated traveller of the present day is indebted for the light which has been shed over the stupendous monuments of Egypt: by his indefatigable researches in the tombs and temples of the Thebaid have the secrets of past ages been unlocked, and the earliest pages of history rescued from oblivion. To the traveller in Egypt, Wilkinson's "Manners and Customs of the Ancient Egyptians," is an almost indispensable companion.

In addition to these discoveries of the nineteenth century, including, I should add, the primary results of the researches of the French *savans*, and the later investigations of the learned Leipsius, we

derive our earliest and most satisfactory information from the writings of Herodotus, Manetho, and Eratosthenes, as far back as the second, third, and fifth centuries before the Christian era. On the question of the original form of government in Egypt, it would scarcely be safe to hazard a decided opinion; there are, however, considerable grounds for the belief that the country was for many centuries under the rule of the hierarchy, before the accession of Menes to the throne, who is, by universal consent, acknowledged to have been the first historical king of Egypt. His reign carries us back more than 2,300 years B. C., since he lived above 1,300 years before the time of Solomon. Sir G. Wilkinson, observes, that "the contemporary reigns of Sheshonk (Shishak of Scripture) and Solomon are the earliest fixed epoch for the construction of a chronological table; but reckoning back the number of years of each king's reign, either according to Manetho, the dates on the monuments, or the average length of their ordinary duration, we may arrive at a fair approximation." The history of Herodotus must be regarded as the earliest epoch of Grecian inquiry into the annals of Egypt. The historical knowledge possessed by

that historian, is as interesting, and in the main faithful, as his chronological system is defective and fabulous. The authority for his statements rests upon the information afforded him by the Theban priests, and upon passages read to him by them out of their ~~secret~~ books. These priests may have taken pleasure in mystifying the learned Greek, when they informed him, that from the accession of Menes to the reign of Sethos, the priest of Pthah, at Memphis, contemporaneous with the expedition of Sennacherib against Judah, three hundred and forty-one generations of men had passed away, making a total of 11,140 years—a slight chronological error of above 9,500 years. For information on this head, we must have recourse to other sources. But it is for us to admire, not to condemn. The whole narrative of Herodotus is replete with varied and most interesting details respecting Egypt and the Egyptian people, and has formed the chief ground-work for subsequent inquiries. In his visit to that country, B.C. 460, during the reign of Artaxerxes, he was shown the mummy-cases of the hereditary high priests arranged round the walls of the great temple at Thebes, and in illustration of the antiquity of the

Theban hierarchy relates the following anecdote of the historian Hecatæus. When the Grecian traveller boasted of his divine origin, and declared himself to be sixteenth in descent from a god, the priests of Zeus conducted him into the temple, and showed him the mummy-cases of three hundred and forty-five high priests, commencing with the one who had died last, until they came to the first, at the same time affirming that each one was the son of his immediate predecessor, a mortal, the son of a mortal. To the vain boast of Hecatæus, these Theban priests opposed the genealogy of so many generations of men, and scouted the notion that man was the offspring of a Deity. Before the era of the hierarchical government, they said that gods had reigned in Egypt, and had dwelt in the land at the same time with man, but among the former there was always one who ruled supreme, the last being Horus, the son of Osiris, whom the Greeks adopted under the name of Apollo.

Among the learned Egyptologists of the present day, whom the spirit of antiquarian research has carried into this wide field of inquiry, there is one whose name is associated with the highest branches

of history owe no small debt of gratitude to Chevalier Bunsen for his able philological work on the chronology and national history of Egypt. To such of my readers as feel an interest in the investigation of this subject, I would earnestly recommend the perusal of his work upon Egypt, the first volume of which has been translated from the German by Mr. Charles Cottrell,* in which they will find a complete analysis of the traditional and written history of Egypt, and a learned disquisition on the mythological and hieroglyphic discoveries, that have enabled the author to assign to Egypt its place in universal history.

As I have already stated, we are mainly dependent upon the records, handed down to us by Manetho and Eratosthenes, for the more certain knowledge that we possess of the chronology of the principal dynasties of Egyptian monarchs. Notwithstanding occasional discrepancies in the years of the reigns of different sovereigns, the agreement in the names in nearly the same order throughout a list of thirty-eight kings, leaves little ground for doubt that both obtained their information from the

* "Egypt's Place in Universal History." Translated by Charles

same fountain-head of tradition. The fabulous history of the country, according to Eusebius, was stated by Manetho to have extended over a period of 24,900 years. It was divided under three general heads, the dominion of gods, Heroes, and Manes. The dominion of gods was divided into seven sections, at the head of each of which was a different deity. The order is Vulcan, Helios, Agathodæmon, (Pthah, Rā, Kneph;) after whom came Chronos, Osiris, Typhon, and Horus, (Seb, Usiri, Seth, Hor.) These were succeeded by demi-gods, the last of whom was Bitys; the whole period of their united reigns comprising 13,900 years. The dominion of the Heroes was probably divided likewise into two classes—the period of the former lasting 1,255 years, that of the latter, which Eusebius unites to the dominion of the Manes, or mortals, who formed the transition to the historical kings, extending over about 9,770 years. Such is the substance of Manetho's primeval chronology, which, though based upon tradition and fable, is of no small importance in the elucidation of the mysteries that meet the eye and arrest the attention of the traveller at every step he takes among the

Herodotus also mentions three orders of gods who reigned over Egypt, the most ancient being Pan, the god of Panopolis, whose dynasty comprised eight deities. The second was composed of twelve deities, among whom was Hercules: after them came the third order of twelve gods descended from the former, among whom were Typhon, Osiris or Dionysos, and Horus. Among all these deities, Osiris and Isis only were worshipped throughout all Egypt. Bunsen has thus attempted to restore the three Orders of Herodotus:—

The Eight Gods of the First Order.

I. Amn, Ammon, “the concealed god,” the God of Thebes.

II. Khem, Chemmis in the Thebaid, “the husband of his mother,” the generative god of Nature, the God of Panopolis.

III. Mut, the Mother (Buto), Leto (Latona), goddess of Buto in the Delta, the Temple-Consort of Khem and Ammon.

IV. Num, Nu, Kneph, Chnubis, the ram-headed god of the Thebaid.

V. Seti, in Coptic, Sate, "ray, arrow," the consort of Kneph.

VI. Pthah, the creator of the world, sprung from the mouth of Kneph through the mundane egg—the god of Memphis.

VII. Net, Neith, the goddess of Sais in the Delta—without descent: "I came from myself."

VIII. Rā, Helios, the god of Heliopolis (On) in the Delta.

The Twelve Gods of the Second Order.

A. The child of Ammon:

I. Khunsu (Chōns), Hercules.

B. The child of Kneph:

II. Tet (Thoth), Hermes.

C. The children of Pthah:

III. Atumu, Atum, Atmu.

IV. Pecht (Bubastis), the cat-headed goddess of Bubastis, Artemis.

D. The children of Rā:

V. Hat-her (Athor), Aphrodite.

VI. Mau.

VII. Ma (Truth).

VIII. Tefnu, the lioness-headed goddess.

IX. Muntu, Munt (Mandulis).

- X. Sebak, Sevek, the crocodile-headed god.
- XI. Seb (Chronos).
- XII. Nutpe, Netpe (Rhea).

The Seven Gods of the Third Order.

- I. Set, Nubi, Typhon.
- II. Hesiri, Osiris.
- III. Hes, Isis.
- IV. Nebt-hi, Nephthys, the sister of Isis, "the Mistress of the House."
- V. Her-her, Arōēris, "Hor the Elder," the god of Hat, Apollinopolis, hence Her-het.
- VI. Her, Horus, child of Isis and Osiris "Her-paxrut," Harpokrates, *i. e.* "Horus the child."
- VII. Anupu, Anubis.

The Four Genii of the Dead.


- I. Amset.
- II. Hapi.
- III. Simūtef,
- IV. Keb-snauf.

In the sculptures the gods are all represented with long beards, and generally hold a scepter in

their hands, and sometimes the whip and crown of the Pharaohs. The goddesses carry a sceptre, surmounted by a lotus flower (the emblem of sovereignty) in one hand, and the emblem of life in the other.

“Egyptian mythology, as presented to us in its three orders,” observes Bunsen,* in his concluding remarks upon the intimate connexion and development of the entire mythological system, “would appear on the whole at least to have been complete at the commencement of the historical age or reign of Menes, the founder of one united Egyptian empire, of Egypt itself and its history. We meet in the oldest empire with names of kings out of all the mythological orders, and representations of the very deities whom we find worshipped at the beginning of the new empire.

“The genealogy of the gods, also, as exhibited on the monuments, represents the divinities of the three orders as one indivisible whole. The second order of gods is derived exclusively or mainly from the first; and is genealogically connected, through Chronos and Rhea, with the third, from which it is otherwise wholly distinct. Now the

 Bunsen's Egypt, vol. i. book i. pp. 440, 441.

first has evidently its origin in the Thebaid, the inhabitants of which, down to the latest period, still cleaved to Amun, Knem, and Kneph, as being indigenous in their country. But Pthah and Neith originate, as far as we can ascertain, in Lower Egypt. From these divinities of the first order proceeds an unbroken genealogical series down to those of the second, principally through the medium of Ra. Helios forms the transition from the first to the second; as Seb and Nutpe, whose descent from Ra is also demonstrable, form the transition from the second to the third. The twelve gods of the second order are also traceable to different parts of Egypt.

“No less striking is the result as to the origin of the Osiris order. The oldest shrines of Osiris and Isis point to Upper Egypt (Abydos and Elêphantina): the myth of Seth and Nephthys, and consequently everything that refers to the combat of Osiris and Isis with Seth and Typhon, to Lower Egypt. Here is the stage of the human reign of Osiris; here he fought, suffered, and was found again; here was the abode of Nephthys and Typhon; here is Busiris, that is, the tomb of the

sacrifices. The procession of Isis ascends the river with the corpse; on the southern frontier it is entombed. The worship of Isis and Osiris was the only one, according to Herodotus, that all the Egyptians had in common.

“The mythological system, which we meet with at the first dawn of the empire of Menes, owes its existence, therefore, in the primeval times, to the amalgamation of the religion of Upper and Lower Egypt. This, however, means nothing more than that it originated in the same manner as the empire of Menes, which owed its existence to the union of the two *Misr*, by which process it became Misraim, and took its place in history. The oldest kings appear to have been both rulers and priests. Religion had already united the two provinces before the power of the race of This in the Thebaid extended itself to Memphis, and before the giant work of Menes converted the Delta from a desert, chequered over with lakes and morasses, into a blooming garden; as from the couch of Nephthys, after the embrace of Osiris (viz. Nilus), the melilotus and other plants sprang up, and Anubis was born, the favourite of Isis, although the offspring of a secret connexion with her rival.

“According to the monuments and myths, as well as to Herodotus, Osiris and Isis are the centre of Egyptian religion and worship. Now it is an essential part of the myth of Osiris and Isis, that they are connected with Phœnicia and Syria. The myth of Thamuz and Adonis (“the Lord”) exhibits the same fundamental idea of the suffering, dying, and resuscitated god, which is represented by the Egyptian myth. We may, therefore, at this stage of the inquiry, say thus much,—that the facts we have established on an equally solid and substantial basis, respecting language and mythology, give us the same result. Both carry us historically back to Asia. *The cradle of the mythology and language of the Egyptians is Asia.*”*

The result of these investigations is embodied by the learned author in the three following conclusions, viz. 1st, That the empire of Menes was based upon a venerable and intellectual foundation, which had been laid for many centuries in the valley of the Nile. 2d, That he must have been the founder of this empire, inasmuch as he condensed within one focus the elements of civilization which were dispersed among the different

Egyptian provinces. 3d, That by these very primordial germs of their history it is evident that Menes created in the Egyptians a sense of their national unity, distinct from all other nations, as Charlemagne did in the Germanic tribes.

Menes, a Thinite, though called a Theban by Eratosthenes, succeeded the demigods, and is reported to have founded Memphis, and to have built therein a magnificent temple to Pthah, or Vulcan. He changed the course of the Nile, restrained it within its banks, and caused it to flow beneath the walls of Memphis, from the site of which it had before been twelve miles and a half distant. About two centuries later Cheops, or *Suphis*, came to the throne and built the great pyramid of Geezeh. His brother Cephren, *Sen-Suphis*, and son Mycerinus, *Mencheres*, of the fourth dynasty of Memphite kings, built the other two great pyramids in the immediate vicinity of the former. These are the most celebrated and most ancient existing monuments in Egypt. Of the dynasties that ruled over Egypt from the time of Menes until Osirtasen I. came to the throne, B.C. 1740, little is known. But before the latter event the irruption of the Pastors, and the establishment of the Hyksos,

had taken place, and the throne of Memphis was occupied by Shepherd kings. The period of their sway, till their final expulsion and the restoration of native independent sovereigns, extended from the thirteenth to the seventeenth dynasties inclusive, over about 900 years; during part of which time Theban and Xoite kings were contemporaneous with the Shepherds and with each other.

“From passages in the work of Manetho,” says Wilkinson,* “it appears reasonable to conclude that Egypt was at one time invaded and occupied by a powerful Asiatic people, who held the country in subjection; and viceroys being appointed to govern it, these obtained the title of Pastor or Shepherd kings. . . . If we inquire what nation had sufficient power to obtain possession of Egypt at so remote an era (previous to the time of Osirtasen I.), history furnishes us with no authority for supposing any other than Assyria to have been capable of making so difficult a conquest: and the Assyrians, under Semiramis, are even believed by some to have extended their arms into that country. But the weakness of the successors of

* *Manners and Customs of the Ancient Egyptians*, vol. i. p. 107.

Ninyas prevented their keeping possession of a territory daily increasing in power; and the Egyptians were enabled to throw off the yoke, to extend in turn their conquests into the heart of Asia, and to obtain possession of the provinces lying between Egypt and the Euphrates, which had been previously annexed to the Assyrian empire, thus gratifying the ambition natural to a rising state, and retaliating the affront offered by the invader. Their first attempts were upon the neighbouring districts of Syria, and finding their efforts attended with success, they proceeded onwards to the north and east, till they not only deprived the enemy of his conquests, but carried the war into Assyria itself; and they continued to enjoy the fruit of these victories, until the arms of Babylon once more wrested the whole of the vanquished territory from the declining power of Egypt, at the close of the reign of Neco."

The three great eras in Egyptian history are the accession of Menes, the irruption of the Shepherds, and their expulsion. From these periods date the old, the middle, and the new empire. Towards the close of the middle empire, Joseph arrived in Egypt, during the reign of Osirtasen I.

The commencement of the new empire was marked by the accession of Amōs, or Amasis, B.C. 1575, the “new king, who knew not Joseph.” This brings us to the most important era of Egyptian greatness, a period of more than 300 years, during which the 18th dynasty reigned over the Upper and the Lower Country. The Theban monarch, on coming to take possession of the Memphite throne, found the Hebrews a numerous and flourishing people. They were a pastoral people ;— “Thy servants are shepherds, both we and our fathers ;”—and, owing probably to the tyranny of the Shepherd kings, we are told that every shepherd was “an abomination unto the Egyptians.” It is reasonable, therefore, to suppose that the Theban king would regard the Jews with a jealous eye, and impose grievous burdens upon them, which have led some to conjecture that they built the crude brick pyramids in the vicinity of Memphis ; but it is far more probable that “they were treated like the captives taken in war, and were forced to undergo the gratuitous labour of erecting public granaries and other buildings for the Egyptian monarch. These were principally

commonly used in Egypt, we have sufficient proof from the walls and other buildings of great size and solidity found in various parts of the country, many of which are of a very early period: and the bricks themselves, both at Thebes and in the vicinity of Memphis, frequently bear the names of the monarchs who ruled Egypt during and prior to the epoch to which I am now alluding.*

The 18th dynasty were Diospolitans, of Theban origin; the capital of the Upper Country bearing also the name of Diospolis, which answers to Amunei, "the abode of Amun," the Egyptian Zeus. During this period, temples and palaces rose, in stately grandeur, on the banks of the Nile. Colossal statues were erected, tombs and grottoes rapidly increased in number and in size, and vied with one another in the variety and excellence of the painting and sculpture that adorned their walls. The Upper and the Lower Country, acknowledged one sovereign lord, and Æthiopia was reduced to the same sway. During the reign of Thothmes III., who is represented as a great architect, the Exodus took place; and his great grandson, Amunophth III., is the monarch whose statue, in the midst of the great plain of Thebes,

* Wilkinson's Ancient Egyptians, vol. i. p. 50.

has astonished Roman and Grecian travellers, and obtained the appellation of the Vocal Memnon.

"The era of Amunophth III. was noted for the great spirit and beauty of the sculptures, which seem gradually to have improved from the reign of Osirtasen to that of Remeses the Great, though without any great change, the general character being already established, even at that early period, and only undergoing certain modifications of style."*

His successor was Remeses I., who was followed by his son Osirei, celebrated as a great conqueror in the sculptures on the Temple of Karnack, where he is represented in his chariot marching against and conquering a distant nation; and on his return, he is seen dedicating his captives and spoil to the Theban god. "The subsequent part of his reign was employed in erecting the monuments which still serve to commemorate his victories, and the glory he acquired; and the splendour of Egypt, at this period, is sufficiently demonstrated by the magnificence and grandiose scale of the buildings, and by the sculptures that adorn his splendid tomb. Osirei was succeeded by his son Remeses the Great, who bore the name of Amun-mai-

* Wilkinson's Ancient Egyptians, vol. i. p. 60.

Remeses, and was reputed to be the famous Sesostris of antiquity. . . . His reign was conspicuous as the Augustinè era of Egypt, when the arts attained a degree of perfection which no after age succeeded in imitating; and the arms of Egypt were extended by this prince considerably further into the heart of Asia than during the most successful invasions of his predecessors."* He was succeeded by his thirteenth son, Pthahmen, the last of the monarchs of this dynasty. After his death, for 450 years, five dynasties of Theban kings ruled over Egypt; and among the number was Shishak, who came up out of Egypt against Jerusalem in the fifth year of the reign of Rehoboam, B.C. 971, with twelve hundred chariots, and three score thousand horsemen, and with footmen without number (Lubims, Sukkiims and Æthiopians); and he took away the treasures of the house of the Lord, and the treasures of the king's house: he carried away also the shields of gold which Solomon had made. The sceptre, which for more than 750 years had been wielded by Diospolitans, now fell into the hands of the Æthiopians, and subsequently of kings of the Saïte nome.

In the year 525 B.C. Cambyses invaded Egypt, conquered the country, and for more than a century the Persian dynasty with considerable difficulty maintained their conquest and their power. Amyrtæus succeeded in expelling them, B.C. 414, and during his short reign of six years laboured to repair the grievous injuries done to the temples of Thebes and other cities by the sacrilegious fury of Cambyses. The arts, which had been long on the decline, suffered an irreparable blow from the Persian invasion, and many of the finest monuments were injured and destroyed. Again did Egypt fall under the tyrannical rule of the Persians, B.C. 340, but the period of their dominion was short, for in the year 332 Alexander the Great conquered Egypt, and the Macedonian sway was firmly established under the Ptolemies. Many of the most perfect existing temples belong to the Ptolemaic era; but as I shall have occasion to speak of the change which took place in the architecture and in the sculptures of that period, in examining the later monuments of Egypt, I will only remark, in closing this cursory view of the principal epochs of the Egyptian monarchy, that these few pages are simply intended to pre-

sent the reader with a short framework, which may recall to his recollection the early history of this country, and afford a clearer insight into the manners and customs of the people, as illustrated by the sculptures and paintings upon their temples, their monuments, and their tombs.

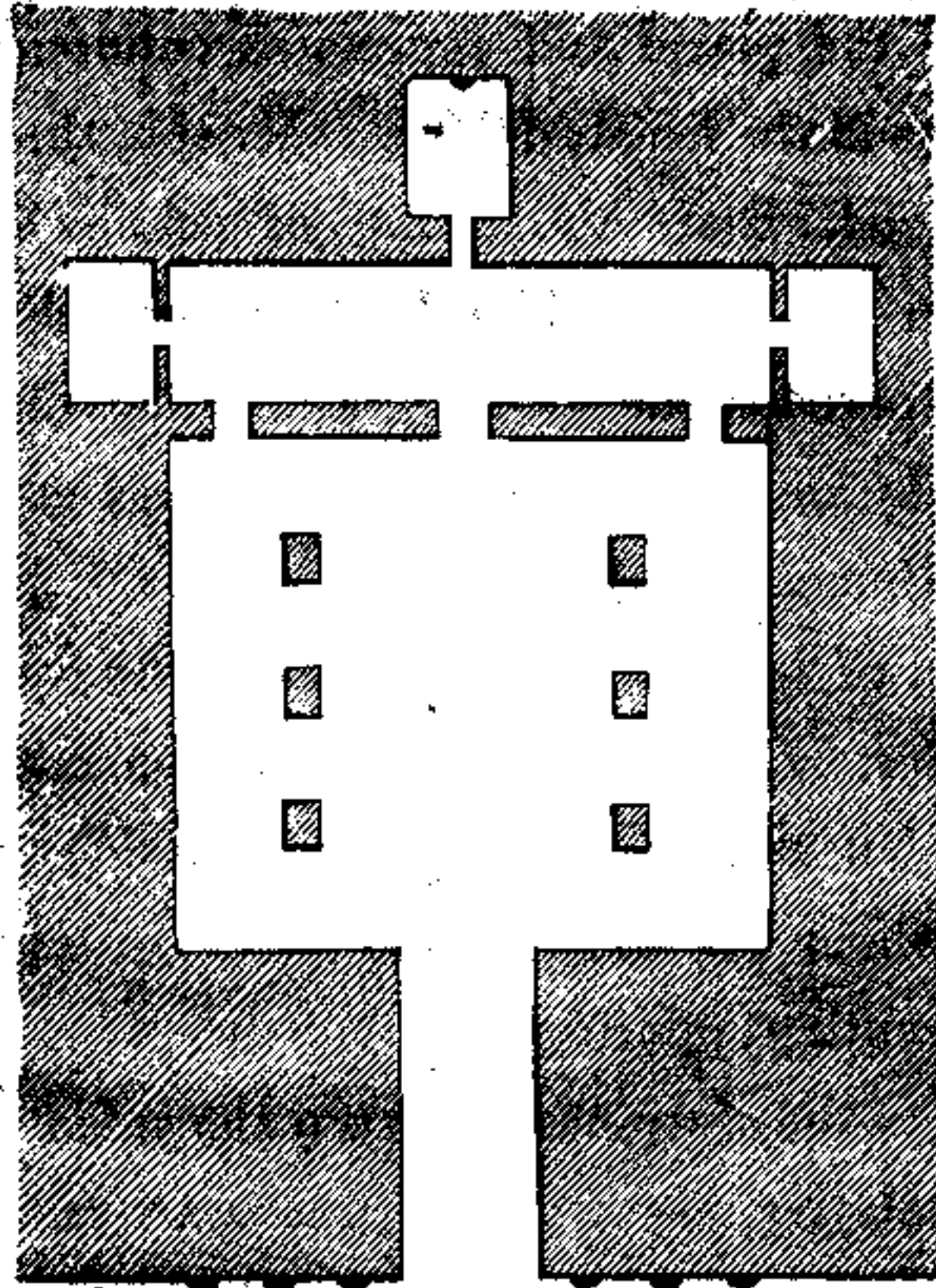
CHAPTER VIII.

ROCK TEMPLES OF ABOO-SIMBEL—IBREEM—SABOOA—DABODE—PHILE
—THE CATARACTS—KOM OMBO—SIR GARDNER WILKINSON—EDFOU
—GROTTOES OF EL KAB—DEATH OF IBRAHIM PASHA—HERMENT.

AFTER this long digression, let us return to Aboo-Simbel. Picture then to yourself, reader, if you can, a glorious Eastern sunrise dazzling your bewildered sight, as you come forth from your cabin, and involuntarily turn towards and gaze upon the flaming orb that is just emerging into the cloudless horizon. As you scramble up the rock, beneath which your boat is moored, the earliest sunbeams shed a warm light through the narrow entrance leading into the heart of the rock, out of which the smaller temple of Athor has been hewn. Let us first examine the façade,

ABOO-SIMBEL

whilst the gleam of the morning tinges with a golden light the colossal statues to which we have before alluded. Five of the number are in excellent preservation; the lower part of the sixth is likewise perfect, but the face is destroyed. The centre statues on either side of the entrance to the temple bear the emblems of the goddess Athor on their heads, and both of them are females: the others, according to Wilkinson, represent Remeses the Great and the contemplar deities. I was rather inclined to believe that they were statues of Remeses and his family. These four statues have the left leg somewhat advanced, and on either side of them is a small female figure, between seven and eight feet in height, which barely reaches to the knee of the former. They may possibly be intended to represent the wives of the members of the king's family, standing by the side of their respective husbands. The total depth of the temple, from the entrance to the extremity of the adytum, is seventy-two feet. It consists of an entrance hall, supported by six rectangular pillars, a transverse corridor, terminated on either side by a small chamber, and an adytum, containing a mutilated sitting statue at its extremity.



SMALL ROCK-TEMPLE AT ABOO-SIMBEL.

The figures of the deities in the hall and transverse chamber are beautifully sculptured, and present the best and most perfect specimen of the art during the Remesëan age in Nubia. The standing figures are about seven feet in stature; but the emblems borne by them increase their height by two feet to two feet six. The sitting figures average about five feet eight. Among the most remarkable and the most pleasing to contem-

plate are the placid and expressive countenances of Athor and the female deities. Kneph, the ram-headed god, bears the stamp of acknowledged power on his brow, while Rā, the hawk-headed deity, is perhaps the most dignified, and receives with pride and haughtiness the offerings made to him by Remeses and his queen Nofri-ari, in consideration of his exalted rank among the contemplar deities. On the right hand side on entering the hall, (N. E.,) are four gods and goddesses, to each of whom the king and the queen, or a priest, are presenting offerings. On the N. W. wall, opposite to the entrance, between the middle and side portals leading into the transverse chamber, Nofri-ari is represented offering the lotus and other water-plants, the produce of the Nile, to Athor. The figures of the queen and those of Athor are perfectly beautiful, and are decidedly the best executed of any in the rock temples of Aboo-Simbel. In one of the compartments on the S. W. wall, Rā and Amunrā are lifting their hands to the head of Remeses, as if to give him their benediction before he embarks upon some great undertaking, or takes his departure on a distant expedition. Pthah, Kneph, Saté, and Anouké,

are conspicuous on this wall, as well as on three sides of most of the pillars, the inner side being occupied by the head of Athor. The fourth wall (s. e.) represents battle scenes, and here Remeses is seen with his sword uplifted in his left hand, ready to strike off the heads of the vanquished chieftains, whom he is holding with the other hand by the hair of their head. It is perhaps worthy of remark, that in nearly every instance, where a conqueror is represented as slaying his captives, he holds his sword upraised in the left hand, while his right grasps the small tuft of hair upon the head of some half-dozen and not unfrequently of a larger number of victims. On the s. e. wall of the transverse chamber are, first, three female figures, in a standing posture, bearing the emblem of life, two of whom are elevating their hands over the head of the figure in the middle. Next, Remeses and Nofri-ari are offering the lotus, &c. to Athor, who is seated. On the opposite side, Rā and a contemplar deity are receiving different offerings, the produce of the Upper Country and of the Nile. Many of the figures are coloured, but the dark swarthy countenances of the Ethiopian race are not here. The prevailing colours are red

and yellow. The features are in many instances strikingly handsome, and totally unlike those of the people of the country at the present day. In this chamber are several small standing figures sculptured on the walls, together with numerous emblems, and the royal ovals of Remeses and of his queens oftentimes repeated. In the small chambers leading out of the same there are no sculptures. The figures on the walls of the adytum are smaller than life, and for the most part represent the female deities, who, as usual, are receiving offerings. They are not, however, in so good a state of preservation as the large figures in the exterior chambers. The ovals of the king and of his queens occupy much of the space above and about the figures on the walls and pillars.

We had intended to moor our boat off Ferayg last night, on the eastern bank of the river, about two miles above Aboo-Simbel, in order to visit the small rock temple betimes in the morning, and then come on to Aboo-Simbel; but owing to some misconception, or wrong order given to the rais, we passed Ferayg last night without stopping, so that we were obliged to return up stream by means of the towing rope and oars this after-

noon, while we were busily engaged in discussing the merits of the sheep which the governor of Wady Halfeh had given us, and in uncorking a bottle of champagne on the occasion of my birthday.

It was nearly four o'clock when we arrived at Ferayg. The approach to the temple is by the almost perpendicular face of the rock which abuts into the river. It consists of a hall, supported by four round columns tapering towards the top, with plain rounded capitals, two small side chambers, and an adytum, in the centre of which is a large vault quite uncovered. The figure of Kneph is distinguishable with some slight difficulty, as is also that of St. George and the dragon! This temple has evidently been used as a place of Christian worship; and consequently the sculptures have been greatly injured through a religious horror of idolatry; and the more effectually to efface them, the whole has received a substantial coating of whitewash. The ovals are of the eighteenth dynasty, but anterior to the time of Remeses the Great. The pillars, however, are not of that massive nature which one would expect to find in so early an age of Egyptian archi-

ecture, when the massive order generally prevailed; nor is the temple itself of any peculiar interest in the immediate neighbourhood of its gorgeous brethren on the opposite bank of the river.

The great temple of Aboo-Simbel* is formed entirely in the rock, and consists of a great entrance-hall, supported by eight huge Osiride pillars, an inner chamber containing four square columns, a corridor, and an adytum with a broken altar in the centre, and four sitting statues at the further end, of Remeses the Great between his two queens, and of the god Rā, to whom the temple is dedicated. Out of the great hall are eight lateral chambers, five on the right hand side on entering the temple, and three on the left. In front of the temple are four colossi, about sixty-five feet in height, representing Remeses II, by far the most beautiful of any among the remains of Egyptian sculpture. They are seated on thrones attached to the rock, and the features are admirably defined, and have an extraordinary sweetness of expression. The greater part of two is buried in the sand, which strives hard to regain possession of the temple. To the indefatigable Belzoni, and to

* See Frontispiece to this Volume.

the untiring patience of Messrs. Irby and Mangles,* we are indebted for the recovery of this stupendous monument of antiquity from the inroads of the drifting sand, the removal of which, while the site of the temple itself was yet unknown, during the month of July 1817, when the thermometer ranged about 110° Fahrenheit, we can but consider a labour of love, and a tribute to science and antiquarian research, which subsequent travellers can barely hope to repay by mere expressions of gratitude, or even of the most profound admiration and esteem. Over the entrance is a small figure of the protecting deity, Rā, in relief, to whom Remeses is offering a figure of Truth. The entrance to this temple, which has an eastern aspect in the direction of the temple of Athor, is nearly blocked up with sand, which has filled a considerable portion of the Great Hall. Of the colossal statues on the façade, Nos. 1 and 2 are buried nearly up to the chin in sand; on 2 is the Greek inscription discovered by Mr. Hay when he cleared them to their base. The following version of it is given by Colonel Leake, together with the translation :—

* See Note C, at the end of the volume.

Βασιλεως ἐλθοντος ἐς Ελιφαντιναν Ψαματιχο[υ]
ταυτα ἐγραψαν τοι συν Ψαματιχω τῷ Θεοκλ[ους]
ἐπλεον ἦλθον δε Κερκιος κατυπέρθεν ἰς ὁ ποταμος
ἀνιη ἀλογλοσος ὁ ἡχεποτασιμτο Αἰγυπτιος δε Αμασις
ἐγραφε Δαμεαρχον Αμοιβιχο[υ] και Πελεφος Οὐδαμο[υ].

“ King Psammaticus, having come to Elephantine, those who were with Psammaticus, the son of Theocles, wrote this. They sailed, and came to above Kerkis, to where the river rises . . . the Egyptian Amasis. The writer was Damearchon, the son of Amœbichus, and Pelephus, the son of Udamus.” *

No. 3 has the face destroyed ; while 4 is almost entirely free from sand down to the feet. They are all seated. On either side of No. 4 is a female statue in a standing position, about twelve feet high, and another between the feet of the colossus, about seven feet in height.

On entering the great hall, which is half full of sand, the first objects to arrest the attention are eight Osiride statues, standing in prominent relief before the columns on either side of the hall. Though far smaller than the colossi outside, these are of immense proportions. They are all helmeted, are very like one to another, have a boss

* Part of the inscription, which is in a curious style of Greek, is wholly unintelligible.

in front of the helmet above the forehead, and bear the royal oval of Remeses II. on the arm, between the shoulder and the elbow, and likewise just below the middle of the body. The space from the top of the helmet to the shoulder measures six feet six inches; the ear is thirteen inches; from shoulder to elbow, four feet ten inches; the beard fourteen inches and a half: the whole statue measures twenty-two feet six inches—just half a foot higher than the columns. The latter have not all the sides equal; the parallel sides being respectively six feet four inches and five feet four inches. Between the last two columns on the south side is a kind of rood screen, sculptured all over with hieroglyphics. On the south wall are by far the most spirited battle-scenes that we have met with, in which Remeses is represented in the lower compartment sitting in his chariot drawn by fiery steeds, and bending his bow against the enemy, who are flying on all sides from him. There are several other chariots and horses in the same scene, but of inferior dimensions. The figure of the king was little less than ten feet in height. Above are the contemplar deities, as usual

ABOO-SIMBEL.

between the columns and frieze are representations of an immense black eagle, with outstretched wings, extending across the centre of the hall. The same emblem is seven times repeated, and occupies the space from the top to the bottom of the great hall. On the eastern wall the king is represented, holding several captives by the hair of their head with the right hand, while Rā is presenting him with a sword, with which he may wreak his vengeance upon them. Among the contemplar deities is the goddess Tefnu, with the head of a lioness, whom we found also in company with Rā on some rocks to the south of the temple. In the great hall is a sitting figure, somewhat smaller than life, the whole of the upper part of which has been destroyed. It is the only statue at Aboo-Simbel that is not attached to the rock. The sculptures in the second chamber and corridor are not quite so spirited, nor in an equally good state of preservation with those in the great hall or in the sepulchral chambers on either side of it. In the centre of the adytum is an altar, the top of which is broken; and at the extremity are the four statues above mentioned. Round most of the sepulchral chambers, (for such I presume them

to be,) runs a low ledge about three feet and a half from the ground. In one of them are seven small recesses, or niches, three feet long and three feet high beyond the ledge. The sculptures are generally very good. In every instance the several deities are receiving offerings from suppliants, who are invariably in a kneeling posture. The chamber on the north side nearest to the entrance remains unfinished. One wall only is ornamented with sculptures; and the last figure, that of the god Rā, is delineated together with the ovals of Remeses, but left unsculptured. The figures in this chamber are in a wonderful state of preservation, and seem to be the work but of yesterday.

The whole length of the excavation is about one hundred and eighty feet from the foot of the pedestals of the colossi to the extremity of the adytum. In the lateral chambers it is remarkable that both the deities and the suppliants wear a girdle round the waist. In that which contains the niches on the south side, the only sculptures on the walls are the ovals of Remeses II. The features are generally coloured red, though some of the captives are quite black. The women appear to have used *kohl*, as at the present day, or some other

expedient, to darken the eyebrows and eyelashes. To the south of the southernmost colossus is a very large tablet in the rock, covered with an hieroglyphic inscription. Further south, beyond the temple in the rock facing the river, are the figures of Rā and the goddess Tefnu, to whom Remeses is making offerings. Seven steps lead to this recess in the rock, but the upper part of the flight has been broken. Eastward of the temple of Athor is a niche in the rock, overhanging the river, which contains a sitting statue. Above are some hieroglyphics, exposed to wind and weather. The traveller is well repaid for the fatigue incident upon scaling the rock out of which the great temple has been hewn, as well as for his tantalising efforts to ascend a mountain of loose sand, by the fine view which he obtains both up and down the stream from the summit. Opposite to Aboo-Simbel is a large island, one-third of which is covered with sand, and two-thirds cultivated ground, the latter resembling an oasis, so green and pleasant was it to the eye already weary with constantly gazing upon the never-failing desert. It is inhabited, and camels were upon it, but it must be under water during the high Nile. The heat had become

excessive, the quicksilver in our cabin marking 92° Fahrenheit, when we went on board, and instantly experienced a delightful change on the head of our boat being turned down stream towards the fresh breeze which was blowing from the north. Farewell! a long farewell to Aboo-Simbel! I know not if I can name a place in the valley of the Nile which I have left with greater regret, or, to speak more correctly,* to which my mind recurs with more pleasurable recollections, than Aboo-Simbel. The sailors, finding the wind somewhat strong, did not exert themselves before sunset, when there is generally a lull; they made up for this, however, by rowing late into the night. The moon was still young, but it is sweet to gaze upon the rippling waters which we leave behind us, as they dance in the pale light that is shed upon them by the slender crescent in the ever clear blue sky.

The following morning we were floating down stream against a considerable head-wind toward Ibream, where we arrived about nine A. M., and stopped to climb up to some grottoes in the rock, in which are several sitting figures and paintings of the time of Remeses the Great, and of his

immediate predecessors. We had to climb along the face of the rock, which is quite perpendicular, and at a considerable distance above the ground; but one or two of our sailors did so with such perfect ease and *nonchalance*, that it would have been difficult to persuade ourselves that there could be any danger, real or imaginary, in passing from one grotto to another. It was, in fact, an easier task than it looked. Our crew disapprove strongly of the practice of rowing in the daytime, and with the exception of some occasional half-dozen strokes, now on the starboard, now on the larboard side, we float leisurely down the stream, at a rate of something more than two miles an hour. Ali has arranged a stoppage at Derr, where his family reside, while we pay a visit to the temple of Amada, on the western bank of the river, so we are not likely to make much progress to-night. During the day, as the boat lay almost motionless on the water, we caught sight of an enormous crocodile lying asleep on a sandbank in the middle of the river; it was by far the largest that we have met with. My rifle was at hand, and I fired, but without effect. The ball struck the amphibious monster, but bounded off, and fell into the water,

at a considerable distance beyond the *timsar*, who lost no time in gliding swiftly and noiselessly into a more secure element. We arrived at Derr late in the afternoon, and sent the pilot on shore to purchase provisions, which are considerably dearer in Nubia than in the Sæed. The pilot is a very useful personage, as he is the only person on board, besides Ali, who speaks the Berberie language, and our sailors are not unfrequently unsuccessful in bargaining for chickens and eggs, either from their ignorance of the dialect of the country, or from a dislike on the part of the fellaheen to part with anything without demanding an exorbitant price. We were delayed so long at Derr that we did not reach Amada till it was too dark to examine the temple. We experienced, however, no great loss. It is a small building of the time of Thothmes III., situate on the western bank, and consisting of a portico, a transverse corridor, and three inner chambers, the central one of which is the adytum, wherein Rā is the presiding deity.

Soon after eight p.m. Ali rejoined us about two miles below Derr, where we lay to on the eastern bank for him. As soon as he came on board the

men commenced rowing, and as usual we were lulled to sleep by the measured sound of the oars, which ceased not till nearly morning, when on leaving the cabin at six o'clock we found ourselves already arrived at Sabooa, a distance of nearly thirty miles from Derr. We paid an early visit to the temple, which is situated a few hundred yards from the river, towards which it looks with a north-eastern aspect. Before the pyramidal towers of the propylon is a dromos about 200 feet in length, on either side of which are eight lions (androsphinxes) in a recumbent posture, about twenty feet apart. At the entrance to the dromos are two statues twelve or fourteen feet in height, with sculptured *stelæ* on their backs. Near the propylon is a fallen statue of the same dimensions, quite perfect, but partly buried in the sand, which has covered a great part of the interior of the temple, and entirely filled up the adytum. The area contains eight Osirides, attached to the pillars. Like those at Aboo-Simbel, they hold in their hands, which are crossed over the breast, a crozier and a scourge. Amunrā and Rā are the principal deities of the temple, and occupy no inconsiderable portion of the walls; but the sculp-

tures are neither so perfect nor so well defined as those of the age of Remeses the Great generally; and both the propyla and the temple itself have apparently suffered much from long exposure to the climate of the tropics. From Ibreem to Maharraka the mountains on the eastern bank generally approach quite close to the river, so as to leave merely a bridle path along the front of the rocks. An exception must be made in favour of Derr, at which place, and for a few miles below, the mountains recede, while the Nile takes a south-south-easterly course. At this point the valley is particularly fertile, and the number of palm-trees immense. In the Derr district it is said that 20,000 of them pay the tax of a piastre and a half (fourpence). Throughout the Nile valley the eastern ridge of hills comes closer to the river than those on the western bank; the latter are for the most part lower, and in many instances entirely covered with sand, which is carried down to the edge of the water, and thence into the bed of the river. Consequently, in Nubia, there is very little cultivation on the western bank.

About an hour before a glorious sunset on one of the most lovely afternoons during our stay in

his country, we stopped at Maharraka, on the western bank, the Hierasycaminon of Pliny's itinerary, where we visited an unfinished hypæthral temple of the time of the Cæsars. According to a Greek *exvoto* on one of the columns it was dedicated to Isis and Serapis. On the wall beyond is a rude sculpture of Isis, in the form of an old woman, sitting under a fig-tree. The sculptures are the worst executed of any that we met with in Nubia. The art had grievously declined from the golden age of the eighteenth dynasty. The capitals of some of the columns are perfectly plain, and have been left in a rough and unfinished state. A high wall runs round the temple, at a distance of about six feet from the columns, but it has fallen on the northern and eastern sides. The stones have so fresh an appearance, that one might suppose them to have left the quarry not more than a few years, instead of many centuries ago. On the eastern side is an intercolumnar screen, about two-thirds of the height of the columns. The same evening we proceeded to Dakkeh, seven or eight miles below Maharraka, and twenty-seven from Sabooa. The moon has completed her second quarter, and does not set till past eleven. Consequently on our arrival we

paid a visit to the temple by moonlight, though we contented ourselves with admiring the exterior, and particularly the fine pyramidal towers of the propylon, which were constructed to serve the purpose of fortifications.

Dakkeh, the ancient Pselcis, lies on the western bank of the Nile. The temple, which is (according to the ovals) of the time of Ergamene or Ergamines, an Ethiopian king, contemporary of Ptolemy Philadelphus, appears to have been sculptured during different periods, and amongst others has ovals of some of the Cæsars. The deities, Pthah and Leontocephale, are the most conspicuous among the sculptures. In a small chamber leading out of one of the principal ones the figures are in an excellent state of preservation; and, though inferior in execution to those of the time of Remeses the Great generally, are nevertheless striking, and appear to be but the work of yesterday. In this little room are two lions sitting, and above them two strange birds, and over the latter a fine lion in a threatening attitude. In the first room the figures have been plastered over, and rude paintings of the Cross and other Christian emblems executed. This coating is

however, daily falling away and revealing the original sculptures unimpaired and better preserved than those which have been left exposed to the wind and weather. A flight of seventy-six steps leads to the top of either pyramidal tower. In each are four small chambers; and from these towers the town was perfectly commanded, while it would have required a very strong force to take the towers themselves. The sand has not occupied the temple, though it spreads all around, and the only vegetation is in the sand of the desert, watered by the never-ceasing and ever-creaking sakias. We left Dakkeh about eight A.M. At twelve o'clock we came to Gerf Hossayn (the ancient Tutzis), ten miles and a half from Sabooa. The temple is situate at five minutes' walk from the river, and, with the exception of the area in front, is entirely excavated in the rock. The size is very considerable for a rock temple; but the walls are dark and damp, and the whole wears a sombre and gloomy appearance, while our torches frightened a more than usual number of bats from their dark retreats. Though of the time of Remeses the Great, the sculptures are generally inferior to those of that age, and the Osirides are

but poor performances, without the spirit and life of those at Aboo-Simbel and elsewhere. The area has a row of four Osirides on either side, and four columns in front; it is enclosed by a high wall almost in ruins. The hall is a large dark chamber supported by three Osiride columns, little better than their brethren outside; instead, however, of holding the crosier and scourge in their hands crossed over their breasts, as in the great temple of Aboo-Simbel, the right hand alone is uplifted with the crosier, while the left hangs by their side. Round the walls are eight niches, each containing three sitting statues, of no particular merit. There are similar niches in the area. A transverse chamber, with two small chambers on either side, separates the hall from the adytum, at the upper end of which are four large sitting figures; one of whom is the god Rā, the others, probably, are Remeses II. his wife and another deity, perhaps Pthah, to whom the temple was dedicated. The entire temple, including the area, was about 135 feet in length.

An hour before sunset we came to Dendoor, situate just within the tropic, where is an elegant temple of the time of Augustus. It consists of a

portico supported by two columns, with capitals in front, and two chambers leading to the adytum. Like nearly all the other temples in Nubia, it is built of hard sandstone, and, though entirely exposed to the influence of the atmosphere, has the beauty of the sculptures preserved in an extraordinary degree. At the extremity of the adytum is a tablet with a figure of Isis engraved on it. In front of the portico is a high pylon, differing from those we have hitherto seen; for it is not pyramidal in shape, and is much smaller than ordinary, though, perhaps, in keeping with the size of this beautiful little building. Beyond this is a large area, with a low wall towards the river; so as to make it a matter of considerable doubt where the entrance to the pylon and temple was situated, as the wall in front of the pylon is entire, and the approach certainly was not in that direction. Immediately behind the temple is a small grotto excavated in the rock, which comes down to the adytum. Isis, Horus, and Osiris, are the deities who share the honours of the temple.

Arrived at Kalabshee (twenty-two miles from Gerf Hossayn) about nine P.M., and took a moonlight stroll in the temple, which we visited on our

way up the river. Afterwards walked to Bayt-el-Wellee, the elegant little chapel, or "House of a Saint," a few hundred yards to the north of the temple, where Jews appear among the captives. On the heights above the Eastern bank are several Saracenic buildings placed in lofty and picturesque situations, which greatly enhance the beauty of the scenery; and throughout Nubia are numerous piles of stones placed on the most elevated situations, as Messrs. Irby and Mangles inform us, to indicate the vicinity of the Nile to the caravans from the interior of Africa.

We quitted our moorings about eight o'clock the following morning, and passed rapidly through the midst of the rocks, that abound in the bed of the river and prevented our proceeding on our way yester-evening after nightfall. At one point, just above Tapha (Taphis), the rocks close in on either side, leaving a channel of not more than seventy or eighty yards for the course of the mighty Nile. At Gertassee I went on shore to look at a temple, of which little more now remains than six pillars, two of them bearing the head of Isis on the capitals. Half a mile further down the river are some slight remains of another small

temple, with only one column standing. While I was busily engaged in ruffling the feathers of some few out of the immense flights of pigeons that are constantly on the wing near the villages and the cultivated ground on the banks of the river, a fellah brought me a book, which turned out to be the first volume of a French translation of Fielding's "Tom Jones," but as I was without my interpreter, I could not learn the history of the book, nor the cause of its being found in such hands. The sailor who was with me took no interest in the matter, and evidently thought the "hawagee" rather soft for giving a "backsheesh" for a useless thing like a "ketab" (book). About nine o'clock we arrived at Dabode, the ancient Paremboule, a strong fortified place. We visited the temple by moonlight, taking with us lanterns for the inner chambers. It was dedicated to Isis, who, as well as Osiris and her son Horus, was principally worshipped there. It is of the time of the Ptolemies, though much was left for the earlier Cæsars to complete. In front are three pylons, at unequal distances from one another. The whole is enclosed by a circuit-wall not less than 250 feet in length by 180 feet in breadth. The temple

are few in number, and not remarkable either for goodness or for excellence of preservation. The building itself is very massive, and from the river presents a fine object to the eye. Next to Kalabshee it stands on a greater space of ground than any temple in Nubia.

With a very strong wind in our teeth we left Dabode at daybreak, but it was nearly eleven o'clock before we reached Philæ, a distance of only six miles, although our excellent Rais Kerim joined the crew in their exertions to propel the boat against the north wind, which kept it nearly stationary, and twisted it rapidly round, like a persecuted cockchafer, in the middle of the stream.

It would be an act of presumption in one who is not thoroughly conversant with the economy of Egyptian temples, and a mere novice in the mythology, and entirely ignorant of the hieroglyphical inscriptions, that serve to illustrate the beautiful temples of Philæ, to attempt to give any thing approaching to a description of the monuments that adorn the little island above the Cataracts of Esouan. Far, far, beyond my most sanguine expectation was the great and celebrated

lossal pyramidal propyla, one of which is situated between the dromos and pronaos, the other between the pronaos and the portico, with a smaller one leading to the adytum. The Egyptian symmetrophobia is nowhere better exemplified than in this temple, not one of these propyla being parallel to the other, but all of them, as well as the dromos, turning from the body of the temple, each about one point towards the east. On either side of the dromos the columns are sculptured over with gigantic figures, among which appear most of the deities whom we have met with in Nubia. The capitals represent the lotus flower and rolls of papyrus. At the southern extremity is a small detached temple, with a few columns surmounted with the head of Isis. It stands upon the very edge of the bank of the river, and in front of it are two small obelisks, only one of which is standing, with some Greek *exvotos* cut on it. The western walls of the dromos, and of the great temple, are supported by a very strong foundation wall built out of the water, down to which two or three flights of steps lead, the bank on that side being naturally steep and precipitous.

consisting of twelve columns, four in front, and three deep. The capitals are richly ornamented with the palm branch, the dôm leaf, and the lotus. These, as well as many of the figures on the columns and walls, are painted in vivid colours, which still retain nearly all their former brilliancy. In the inner chambers of the temple the colours have been destroyed by the confined and deleterious air, which does not readily find a vent. The sculptures on the exterior walls are remarkably perfect, and show not the smallest sign of decay, which is mainly attributable to the general absence of rain in Nubia, and to the extreme dryness of the atmosphere. The chisel of the iconoclast, however, has not been altogether idle on the island. Notwithstanding this, there is more of interest, and a more complete development of Egyptian architecture on this small island than can be found elsewhere in the same space, not excepting, perhaps, even Karnack. The great temple, which is dedicated to Isis, was built by Ptolemy Philadelphus, and contains the ovals of several of his successors, as well as of Augustus, Tiberius, and some of the later Roman emperors. The number of chambers in it is considerable; the

most remarkable, however, is one in the western tower of the inner propylon, wherein are represented the death, embalmment, and apotheosis of Osiris.

“In one of the upper chambers of the Sekos are six compartments on the wall: in the first of which is a figure lying in the agonies of death, two females at the head and feet with extended arms; in the second, two females are bandaging the figure into the form of a mummy; in the next, four men are carry away the corpse on a bier; in the fourth, a priest is laying out the corpse; in the fifth, it is lying in a coffin; and in the sixth, it is lying with a dog’s head and mitre, while at the head and feet are two figures, also with dogs’ heads, in the posture of adoration. On the opposite wall of the chamber the mummy is placed in a building similar to the one in the chamber below, and is carried in a boat. Now, is it allowable to suppose that these sculptures represent the mysterious death of Osiris, the embalming of his body, his being conveyed to the shore opposite to Philæ, and thence to the island to be buried, and his mummy being deposited in the adytum, within the chest or box of granite?” *

* Hamilton’s *Ægyptiaca*, 4to, 1809, p. 50.

There are two small chapels eastward of the great temple, one of which was dedicated to Esculapius by Ptolemy Epiphanes, and the other to Athor, by Phiseon. In one of the small chambers on the western side of the area, lying between the greater and the lesser propyla, is an interesting sculpture of Horus being nursed and suckled by the goddess Isis. The figures are very distinct, and well preserved. In each pylon are four chambers; the steps leading to the summit are in excellent order, and far better than those in most of our home and continental cathedrals. The view from the top of the greater propylon over the upper part of the cataracts; the neighbouring island of Biggeh, with its little temple in relief; the palm groves, and granite rocks on the eastern bank of the river piled one upon another in endless variety of shape; and southward, over the smooth unruffled surface of the waters above Philæ, is one of the most interesting, as well as varied, to be met with in the whole valley of the Nile. The clear blue sky above and around adds greatly to the effect; and the almost constant north wind whistling among the rocks, that enclose the river in its narrow channel,

serves to cool the air and to prevent the fierce rays of the sun being oppressive, even at mid-day.

The hypæthral temple, on the eastern side of the island, is about fifty feet square, two opposite sides being formed by five columns each, and the others by two pilasters, between which are the entrances. It is by far the best preserved monument of antiquity that we have seen along the banks of the Nile. It somewhat resembles a Grecian temple of the Ionic order, the capitals representing rolls of papyrus. Both these and the pilasters are extremely rich, and the cornice both simple and elegant. Intercolumnar screens are built to nearly two-thirds of the height of the columns. The temple is apparently unfinished, there being no indication of a cella; it is, however, singularly free from the rubbish and modern mud huts which, though wholly untenanted, abound in the great temple and over almost every available spot of ground in the island. It is of the time of the Pharaohs, as is also the small temple of Athor in the island of Biggeh, which was commenced by Euergetes I., and completed by Ptolemy the Elder, son of Auletes, by Augustus, and by others of the Cæsars.

Our pilot, whom we had set on shore yesterday on the opposite bank, returned about mid-day with the rais of the cataracts, under whose care our boat is to descend the rapids early to-morrow morning. Towards evening we crossed over to Shelayl and lay to for the night, at no great distance from the date market, in the midst of which we held our conference with the Governor of Esouan on our way up the Nile. We have brought two little chameleons with us from Derr, who sit above our heads in the outer cabin, and change colour nearly every hour of the day. We have not been able to tempt them with any European delicacies; neither have we detected them catching flies with their long forked tongues, which are probably not altogether unemployed when we are not observing them. My companion most considerately gave them their liberty to-day, and left them to enjoy their own delightful climate in the lovely island of Philæ. A third, that we had missed a few days previously, did not make his re-appearance till some weeks subsequently, as we were sitting at breakfast one morning before starting to Abydos. We walked

river, whose bed is nearly filled with huge blocks of Syenite granite as far as the eye can see over the cataracts, the view of which is particularly grand and imposing in the pale light of the moon.

The next morning our boat was thronged about sunrise with forty or fifty natives, whose duty it was to assist the rais in guiding the vessel in its passage down the rapids. At least three times that number were bent upon assisting in the operation, and it was no easy matter to eject a score or two of useless hands, before pushing off from the shore. A dozen sturdy Nubians took to the oars, and at length, to our great relief, the Babel of tongues on the boat and from the shore ceased as we rowed swiftly down to the falls. The rowers struck up the usual boat-song, and as we approached the first fall, the song was repeated with increased energy, and the oars plied with greater force, so as to give the steerage full power even when descending the rapids. It was a grand sight, perhaps somewhat more imposing from the feeling that danger lurked around us, to watch the little vessel dash down the cataract through the boiling foaming waters, to all ap-

certain destruction upon the red granite rocks in front of it, when in an instant the direction of the boat was changed, and the prow turned to the left of the receding rock, as we came again into smooth water, where the oars were instantly in requisition to give steerage-way for the second fall, which, though smaller than the former, had rather a sharper turn towards the left. A few vigorous strokes sufficed to bring us to the top of the fall, when shouts from the fore part of the boat announced that all was not right. The vessel did not respond as she ought to the rudder, and the next instant she struck, and was firmly on the rocks. In a moment some half-score of the men were in the water and on the rocks, and by great good fortune, notwithstanding the impetus of the water, which came with almost irresistible force against the broadside of the boat, succeeded in pushing her off stern foremost, the men clinging to the sides as she swung rapidly round entirely at the mercy of the stream, which carried her some twenty yards further down upon a small reef entirely concealed beneath the water. We very narrowly escaped being capsized, for we remained

portion of the men got on shore, and by means of ropes fairly hauled the boat off the rocks, when, to our no small relief, the remaining part of the cataracts was safely passed without any further adventure; but had we remained for half an hour on the rocks, the boat would, in all probability, have gone to pieces, and all our effects on board been lost:—a pleasant predicament to be in, 500 miles from a civilized town, and without a para in one's pocket or a coat on one's back, a few thousand miles from England! Such thoughts passed rapidly through my mind as we lay helplessly exposed to the furious lashing of the waves.

On arriving at Esouan, we found that very little real damage was done; a hole had been made in the side of the boat, which was forthwith mended, and a considerable quantity of water baled out of the hold, which operations did not delay us longer than was absolutely necessary for the purchase of charcoal, bread, and other provisions. Two English parties have arrived at Esouan. One has already returned towards Thebes, after spending a couple of days at Philæ; the other purposes to ascend the cataracts at once, and proceed as

far as Wady Halfeh. Our dragoman, Ali, carried his impertinence so far, that we were obliged to dismiss him from our service before leaving Esouan, though we did not set him on shore until our arrival at Edfou, out of compassion for the fellow, which, as the sequel proved, he little merited. We left Esouan about eleven the same morning, the 8th of December: the breeze, which scarcely sighed, when we were descending the cataracts, having sprung up from the north-east, delayed us considerably; so that we did not reach Kom Ombo, a distance of only twenty-four miles, till nine P.M., when we lay to for the night a little below the ruins of the ancient Ombos.

As the sun rose we stood beneath the great portico of the temple, which is of the time of the Ptolemies, several of their ovals, including those of Phiscon and Auletes, being found on the walls and columns. The temple was dedicated, as we learn from a Greek inscription of Philometor, to the great god Aroeris Apollo; but as Savak, the crocodile-headed deity, was worshipped with peculiar reverence at Ombos, he is admitted to share the honours with Aroeris.

The temple has several entrances facing the

river, on the eastern bank of which the temple stands, and above each is a winged globe. The portico is supported by fifteen columns, five in front and three deep; the capitals are nearly all different one from another. On the architrave, between the middle column of the entrance and that immediately behind it, several of the figures have been left unfinished, though perfectly delineated, and squares have been drawn to assist the sculptor in his work, which proves most satisfactorily that the practice of drawing in squares was in vogue among the ancient Egyptians. The inner chambers and adytum are almost filled with sand from the Eastern desert, which the remains of a crude sun-burnt brick-wall, that formerly ran entirely round the sacred enclosure, has done little or nothing to keep out. As there are two grand entrances, so are there two sanctuaries, one sacred to Apollo, the other to Savak, but both have suffered from time as have also the other parts of this fine massive structure.

Close upon the banks of the river, on either side of the temple, are the remains of two high pylons, that on the north side consisting merely of some fragments scattered around and ready to fall

with the bank into the river, while the other stands erect in its pristine grandeur, supported upon an artificial platform, having apparently once formed part of another temple built at right angles to the present one, and in all probability dedicated to Savak. To the south of the temple, in the brick-wall, is a stone gateway at some distance behind the standing tower : it bears the name and oval of the third Thothmes, who reigned in Egypt about the time of the Exodus, whence we may fairly infer that an earlier temple existed here, dating 1300 years before that of the Ptolemies. Kom Ombo is sixteen miles distant from Djebel Silsileh, "the mountain of the chain," where we met two English parties, among whom was the great Egyptian traveller, Sir Gardner Wilkinson. We found him busily engaged with a ladder and measuring line, noting down the dimensions of a fine grotto to the south of the rocks on the western bank, and taking off impressions of sculptures upon wet paper, which was pressed against the wall with a brush, and then left there to dry—an ingenious method, which seemed to succeed pretty well, but it is too lengthy an operation to be generally useful. The principal feature of Silsileh consists in the

sandstone quarries, which are of surprising extent, and have furnished the materials for the greater part of the temples of Egypt. The sculptures on the walls of the grottoes represent different domestic scenes, illustrative of the manners of the early Egyptians: they are very spirited, but on a smaller scale than some that I shall have occasion to speak of in a future page.

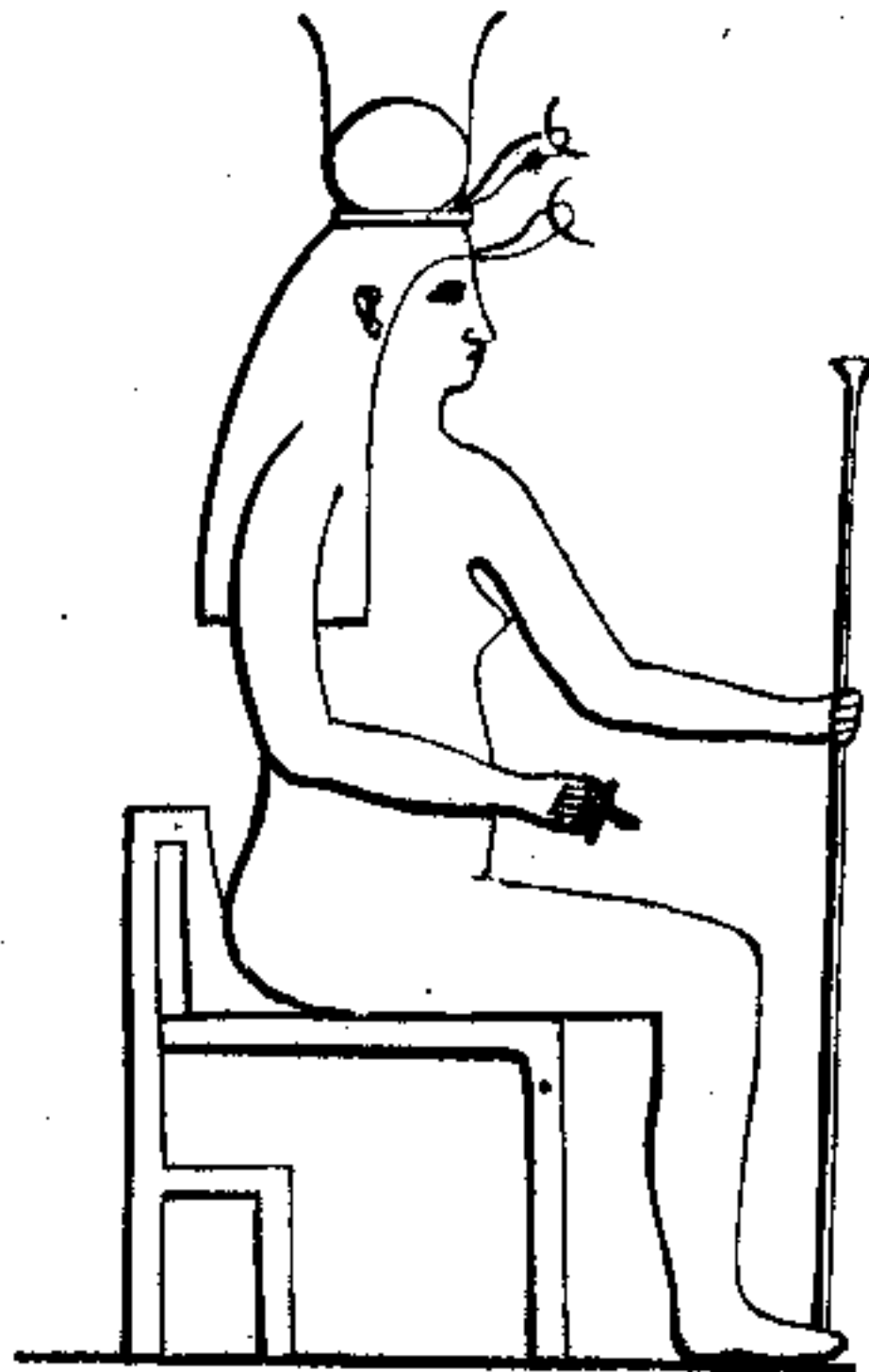
From Silsilis we proceeded to Edfou, in company with the other English boat that was returning from Esouan, and on board of which we spent a very agreeable evening. The two temples of Edfou are in an excellent state of preservation: they are situated about a mile from the western bank of the river; and on the way thither we were obliged to cross a dirty dyke, half full of water, which serves to drain the land and to carry off some of the superfluous waters that remain after the rise of the Nile. Even in the month of December, the land, as far as the range of hills, (three miles from the western bank,) is more than half under water. The great temple is a splendid monument of Egyptian grandeur. It consists, as is often the case in Egypt, of high

adytum. The towers of the pylon are striking objects for several miles both up and down the river. Although the base is buried for many feet beneath accumulations of sand and rubbish, yet ninety-five feet stand above ground, which, with an apparent base of nearly one hundred feet by thirty-five, present a magnificent appearance both from far and near. On the exterior walls of the propylon are two gigantic figures, thirty feet in height, one on either side, sacrificing human victims; and above them are two rows of figures, presenting offerings to Isis and to Osiris. There are from eleven to fourteen figures in each row. The inside front of the propylon is similarly sculptured but the figures immediately above the gigantic ones are on a larger scale than those outside, while these rows contain only six figures, and the upper ones ten. The great court presents a beautiful specimen of the plan and economy of an Egyptian temple. It is an oblong square, with twelve pillars on each side, and eight in front of the propylon. The portico is supported by eighteen pillars, presenting a front of six in rows.

which latter consist principally of the broad palm-leaf, or of the lotus, and of combinations of the two. On the walls within the portico are many curious and well-preserved sculptures, though the chisel of the pious early Christians has considerably damaged the placid countenances of the deities. Amongst other emblems I particularly noticed a winged scarabæus and certain elegant groupings of the lotus and other flowers. The temple is filled nearly to the top with rubbish, more especially the portico, beyond which is the entrance to the adytum; but the dust, confined air, and heat, were so oppressive and overpowering, that I gladly relinquished the task of penetrating into the bowels of the earth after creeping a few yards underground upon my back, and I have since heard that I lost nothing by my want of perseverance.

The terrace of the temple is occupied by fifty or sixty mud huts, containing most of the inhabitants of Edfou, the site of the ancient Apollinopolis Magna. The circuit wall of the temple is very perfect, and entirely covered with sculptures, but the filthy habits of the colony above have grievously defaced and disfigured a great number of them, as well as those on the exterior

walls of the adytum and of the other inner chambers, where daylight never penetrates. The entire front of the propylon measures two hundred and twenty feet. The side walls of the sacred enclosure are about four hundred and thirty-five feet,



and the connecting wall one hundred and sixty feet. Most of the figures on the circuit wall beyond the adytum are deeply engraved and beautifully finished; among others are Isis and Osiris receiving offerings. The goddess Athor is conspicuous among the

sculptures. This wall has sixteen figures, all in perfect preservation: one of the offerings made by the priests to Aroëris and Athor is the emblem of Truth. The features have throughout that peculiarly happy and contented expression always observable in Egyptian sculpture, whereas anger

and pride rarely find a place in the countenance of either divinity or mortal. Hamilton says in his "Ægyptiaca:"—"I have nowhere seen more colossal sculptures than on the outer walls of this temple; these are generally well executed, and the colours are sometimes preserved. Indeed the Egyptian sculptor seems to have excelled in the gigantic style: in them the outline is bolder and more true than in the smaller compositions. He could, however, do little more than represent the figure in a state either of rest or of regular exertion. He had no pretensions whatever to the praise of giving portraits of the passions, and he confined himself to a limited number of bodily movements. He was wholly unacquainted with the effects produced by muscular relief. In the attempts that appear to have been made for this purpose, the figures become monstrous, and nature is caricatured."

The view from the summit of the pylon extends over the marshy plain about Edfou, and for a considerable distance up the river. The smaller temple is situated a little to the south-west of the great one, which was built in the time of Ptolemy Lathyrus, and his queen Cleopatra, whose ovals

abound on the columns and walls. Hor Hat is the deity of the place, and to him the great temple was dedicated. His emblem is the winged globe, which covers the walls and the interior of the building. Sir G. Wilkinson fixes the date of the lesser temple at the time of Ptolemy Phiscon; but with all due deference to so learned an Egyptologist, I think it certain that there are parts still remaining which formed a portion, *at least*, of a temple built considerably anterior to his reign.

We sent Ali, baggage and all, on shore at Edfou, on discovering that he was endeavouring to incite the sailors to acts of insubordination, and to form a party against us. He probably returned to his native place, Derr in Nubia, for we heard nothing more of him during our stay in Egypt. The conduct of our rais was throughout most praiseworthy, and while he pleaded hard for the culprit, he, at the same time, fully acknowledged and acquiesced in the justice of his sentence of dismissal. The crew were faithful to a man, and on this, as on all other occasions, behaved as admirably as their captain.

After a social dinner on board the other boat with our friend and his wife, we rowed leisurely,

by the light of a full moon, down to El Kab, the ancient Eileithyas, sacred to the goddess Lucina. We now discovered the valuable qualities of our worthy cook, Mansoor; for some weeks we believed him to be wholly ignorant of any European language, when to our great surprise he hazarded an Italian expression. The matter was soon cleared up. Mansoor had been for two years cook in a Maltese family at Alexandria, and had there learned a little Italian. We forthwith promoted him to the office of dragoman extraordinary, and appointed one of the sailors, Ferayg by name, to assist him in the culinary department. As far as our comforts were concerned a new era commenced from the date of the dismissal of the unworthy Ali.

The following morning, soon after sunrise, I set off with Hassan, one of our crew, on a visit to the grottoes of El Kab, excavated in a hill about a mile to the north of the ancient town, which is now in ruins, having been built together with its walls wholly of mud bricks, hardened in the sun, and of the same kind as those made at the present day throughout Upper Egypt. The greater part of the walls of the ancient town are standing. They enclose an oblong square, of

about 650 paces by 600, but it is no easy matter to measure them with any great degree of accuracy, as they are much broken at the top, and the sides are partly filled up with an accumulation of sand and rubbish. They are five-and-twenty feet broad, and two chariots might easily pass one another on their summit. Near the centre of the walls, on each side, was an entrance into the city. In process of time, as the population diminished, the inhabitants were collected into a smaller space; a second enclosure was formed within the larger one, and a portion of the ground on which the old town stood, was brought under cultivation, respect being paid to the temples, of which a few broken fragments still remain. About a mile-and-a-half north of the town, was an elegant little peripteral temple, dedicated to Isis. The only feature of note in the sculptures, observes Hamilton, is "the frequent representation of Isis in the act of embracing Osiris, her right arm thrown over his shoulders, and her left hand clasping his arm. As this picture occurs nowhere else, it is not improbable that it may be symbolical of the conjunction of the sun and moon, previous to the phenomenon of the new moon, an event that was connected

with some of the most important mysteries of the Egyptian religion. We know that Isis was here worshipped under the name of Eileithyia, or Lucina, that is, in her quality of presiding over the delivery of women; and it was supposed that the new moon had a great influence in rendering that event propitious." This little temple, together with the other interesting ruins of Eileithyas, have since been wantonly destroyed by the Turks.

The first grotto that I entered was that on the north-east, of which Messrs. Irby and Mangles, (whose names are inscribed therein, August 15, 1817,) give a very accurate account; it is a grotto of peculiar interest, inasmuch as it fully illustrates the habits, pursuits, and customs of the early inhabitants of the country, as well as their mode of husbandry, and every particular in respect to tilling the ground and gathering the produce thereof. The owner of the tomb is represented with his wife sitting on a divan, and receiving his guests, who are of smaller size than their entertainers. A pet monkey is introduced in the scene, and is busily engaged in discussing the contents of a basket at their feet. The men and women sit in different rows, each holding a lotus in the hand.

The banquet is spread behind the guests, and furnished with every variety of food; the servants are engaged in cutting up whole sheep and in laying out the table. Musicians and dancers serve to enliven the feast. On other parts of the walls sowing, ploughing with men and oxen, reaping wheat, doora, and barley, are represented in vivid colours, the doora overtopping the other produce of the ground. Asses, goats, oxen, sheep, and pigs, are represented below in the farm-yard. The grain is being winnowed and carried to the granary; and the process of making wine is shown in its different stages. The fishing and fowling scenes are perhaps the most interesting of all. The mode of entrapping wild geese and other aquatic birds with nets among the rushes is very cleverly depicted. Several boats filled with rowers and carrying sails are admirably drawn and painted, while on the other side the procession of the bier, and other subjects connected with the burial, complete the picture.

The grottoes westward of this are similarly ornamented, but they are not in an equally good state of preservation. In the first are three sitting figures placed in a niche at the extremity, and attached

to the rock, and in another is a single statue. Beneath the grottoes are deep mummy pits without any sculptures or devices on the walls, bearing a resemblance to small sepulchral vaults. In one or two of the grottoes are shelves cut in the rock, on which the mummies were placed. Sometimes the mummy-pit is in an inner chamber. The catacombs, in a hill about a quarter of a mile further eastward, are wholly unsculptured and devoid of interest, as are also those on the opposite side of the hill, in which the grottoes above mentioned are excavated.

After an hour's shooting among the pigeons, which abound in the vicinity, we started soon after 10 A.M. for Esneh, where we arrived early in the afternoon. The following description of the funeral procession on the walls of the large grotto is so interesting, and so completely illustrates the ancient rites of sepulture, that I shall make no apology for transcribing it from Hamilton's "Ægyptiaca:"—

"The following were the principal features in the representation of the funeral procession in the largest of these sepulchral chambers. The first part of it is arrived at the temple, the latter part appears just setting out. To begin with the last

group, which is on the upper line of figures: four men and two oxen are drawing a kind of boat-sledge, in which is a sarcophagus placed on a bier, towards the gate of the house or city. The embalmed body of the deceased rests on the bier. Behind it are three men with cylindrical rolls in their hands, probably the will or last judgment of the deceased, the supposed contents of the papyrus rolls found upon the Egyptian mummies. The coffin is surrounded by women wringing their hands in affliction, and men with torches, others with lifted hands. In the second line another boat or sledge is drawn by two men, in which two mummies are placed upright, according to the custom of the Egyptians to introduce their embalmed ancestors into their most solemn rites. Without the gate are men and boys dancing; before them is carried a chest, containing perhaps spices and gums to be thrown over the body at the time of interment, or the small deities which were placed alongside of it; another boat on the water, worked by a kind of paddle at the stern, in which are three figures, one of them a woman wringing her hands. (In ancient times the land between Eileithyas and the sepulchral range of rocks appears to have been periodically inundated and intersected

by canals.) In another boat is a man kneeling and presenting a water-jar and basin to a fox; and within a narrow building in the same boat, are a lighted torch, and a woman kneeling with a child in her arms. There are then two or three men drawing a sledge with a kind of bundle upon it, preceded by two others, each carrying a lotus in his hand.

“At the beginning of the fourth line, the body, having now passed the water, appears to be placed within the sarcophagus, instead of upon it, and together with the spices and Penates it is drawn on a boat-sledge towards the door of some sacred building, where a priest receives it, holding a palm-branch in his hand. Behind the building are several trees, to represent the sacred groves which surrounded the Egyptian temples; one of the heathen customs which was strictly forbidden the Israelites by their lawgiver, as tending to lead them astray from the worship of the true God. Within are ten niches, three of which are open, and contain each a deity with the human body and the head of an animal. In the next line, men and women* are presenting offer-

* This custom of women making offerings to the Divinity was an abomination in which the Jewish women were prohibited

ings to the presiding deities of the place: these chiefly consist of flowers and fruits, among which the lotus is most conspicuous; and the whole is closed by a large figure of Osiris armed with the crook and flagellum."

Immense flights of geese continue to pass day and night over our heads, generally wending their way southward, but far out of gun-shot, though I occasionally try to ruffle the feathers of one of them with my rifle. On our way to Esneh we passed a large island or sand bank, about half a mile in length, that has been sown with wheat since the waters have subsided, on which some hundreds of geese were quietly reposing and spreading their wings in the mid-day sun. Unfortunately the island presented no inequalities to enable us to stalk the feathery troop. We could not approach nearer than seventy or eighty yards before they were all on the alert, and so numerous were they as almost to darken the entire western bank of the island before they rose high into the air, and taking a southerly course were soon out of sight.

from indulging. Isaiah introduces them, exclaiming at the rigid laws, and asserting that God had continued his favours even while they had made offerings to the queen of heaven, in conjunction with their men, even as they had done in the land of Egypt.

Poultry and eggs are proverbially cheap throughout the whole Nile valley. At Esneh I purchased sixty of the latter for a piastre and a half, or in other words, for a little under four-pence. Mansoor came this evening to inform us of the death of Ibrahim Pasha, the Governor of Egypt: he had heard the report at Esouan, but did not place much reliance in it, until he found it was confirmed at Esneh, where the Pasha has a large palace. Two of our sailors, Hameed and Mohammed, are very unwell, and quite unable to take any part in rowing, or in the management of the boat. It happens somewhat fortunately that the friends of both reside in the neighbourhood; we have therefore given our consent to the rais, that they should remain at Esneh, on his undertaking to provide two fresh sailors for the remainder of the voyage. I narrowly escaped falling a prey to the troop of rabid dogs that attacked me fiercely as I was walking round the town by moonlight. Eastern travellers are fond of stating that dogs respect a person with a lantern, and only growl and bark at the unlucky wight who ventures home in the dark. My own experience at Stamboul and E' Musr has satisfied me of the utter fallacy of

that notion ; no precaution, save a thick stick, or a pocket full of stones, will protect an European, however well disguised, from the biting propensities of the troop of yelping scavengers.

Always true to his word, Rais Kerim was ready to start early the following morning, Dec. 12, (*dies alba creta notanda*, inasmuch as it is the anniversary of the natal day of two near and dear to me,) with fresh hands to supply the places of our poor invalids. Hameed, who is considerably the youngest of the crew, and the most lively, active, and by far the best swimmer on board, wishes to accompany us as far as Luxor, where his father resides, to whose care we must leave the poor fellow, I need scarcely say with regret, for he was the very life and soul of the whole party. A strong north-easterly wind blew during the whole day, and prevented our making much progress, as we floated down stream with the boat laid broadways so as to receive as much of the current as possible. The result naturally enough was a very disagreeable rolling and pitching, so that the plates and glasses during dinner could scarcely preserve their equilibrium. At sunset the wind dropped, and the men set to work rowing in right good earnest. The temple

of Erment (Hermonthis) ought not to be passed unvisited. It is, I believe, the only place that we had cause to regret having left unseen. Our fellow-voyagers gave us so glowing a description of the ruins at Erment, and showed us such pretty sketches that they had just made of the temple, that I feel somewhat bound to quote Hamilton once more :—

“The body of the temple is still entire. Some of the columns are fallen down. It was small but beautiful, and its ornaments rich; the sculptures exceedingly varied, and many of them different from all that are in other temples. Seven figures of Osiris are receiving fruits and jars from a priest; behind him is Isis with a globe in her hand, half concealed by the wide extended wings of a hawk, and holding up a sword in her right hand with great animation. Behind her is a Cynoscephalus, with a sword in each hand, and a lion rampant, with a sword in each paw. A Cynoscephalus and a cameleopard are standing in front of a scarabæus enclosed within a lunar crescent, above which is a red globe. The chief deity of the temple is generally represented in the form of a hawk upon an altar; females are in the act of adoring it, and the group is surrounded by a circle of

lotus plants. Typhon, or the evil genius, and a Cynoscephalus are at hand, each armed with a knife; many other mystical figures assist: and the whole temple is filled with sacred honours paid to the ibis, the crocodile, the hawk, serpent, cynoscephalus, the cat, and a kind of fish with a bull's head."*

* Hamilton's *Egyptiaca*, p. 111.

CHAPTER IX.

THEBES.

LUXOR—KARNACK—TOMBS OF THE KINGS—TOMBS OF THE ASSASERF
—EL KOORNEH—MEMNONIUM—VOCAL MEMNON—MEDJENET HABOO
—BIRKET HABOO.

WE reached Luxor during the night, and moored a little below the great temple. We have been absent exactly a month to-day, having started for the cataracts from Thebes on the morning of the 13th of November. After breakfast we sallied forth to visit the famous temple of Luxor, the approach to which is from the north-east, on the side furthest from the river. The first object to strike the eye is the lofty and beautiful obelisk standing on the left side of the portal, opposite to the pylon of the temple. That on the other side (to the right hand of an observer) was taken away by the French, and is now in the *Place de la Concorde* at

Paris. They are the most perfect obelisks in the world, each consisting of a single block of red granite brought from the quarries of Elephantine, opposite to Esouan. That remaining at Luxor is sculptured on each side with hieroglyphics, some of which are cut full two inches deep. In front of the propylon are two colossal statues, likewise of red granite, which are buried in sand up to the breast. They bear the ovals of Remeses the Great, and still rise above twenty feet from the sand which has accumulated so high about them: the faces are much mutilated. At the north-western extremity of the propylon is seen the helmet or mitre of another Colossus, the whole of the body being buried. The battle-scenes on the eastern wing of the north front are very spirited and interesting. Remeses is represented of gigantic dimensions in his chariot, with drawn bow, pursuing and slaying his enemies, who are flying before him: his soldiers are in the act of taking the enemies' fortress. The conqueror is accompanied by a lion, as we have seen in several of the temples of Nubia, and the animal is in the act of springing forward. Hamilton has given a very good description of the sculptures of

the two pylons. After passing the gateway I came upon a ruined portico of very large dimensions, entirely concealed and filled up by hovels of the most wretched description. Here and there part of a column or screen peeps out with sculptures of a cow, or other emblematical animal. One of the mud-buildings was a mosque, in which a schoolmaster was hearing all his pupils recite their lessons at once! Further on is the great colonnade, consisting of seven columns on each side, with nearly plain capitals. The ovals are of Amunophth III. and of Horus, both of whom preceded the great Remeses. Beyond this colonnade is an area of 155 ft. by 167 ft., with a peristyle of 12 columns in breadth, and the same in length, terminating in a covered portico of 32 columns 57 ft. by 111 ft. The whole is filled with the most miserable mud-huts, into which one is forced to penetrate in order to examine the temple at all in detail. Behind the temple is a stone quay, great part of which remains. It is supposed to be of the time of the later Ptolemies, or of the Cæsars. Towards sunset I went up to the summit of the western pylon of the Luxor temple, and from thence beheld the glories of Karnack,

as well as the temples and the colossal sitting statues on the opposite (west) bank of the river. Many light clouds were flitting about to-day, which lessened the effect of the usually gorgeous sunset, but caused the western sky to be tinged soon after with the most brilliant scarlet colours. The moon rose about nine o'clock amid these light clouds, which considerably dimmed her rays; still the temple of Luxor presents a glorious sight as the rising moon peeps forth from behind its columns. Two or three Ghawazee paid us a visit with tambourines and castanets, but soon retired, contented with a small backsheesh.

Having determined upon spending the whole day at Karnack, we breakfasted early, and took provisions with us for our mid-day meal. Perayg, one of our sailors, accompanied us. We rode up to Karnack on two of the numerous donkeys of the place, passing by the Natron lake, where a considerable quantity of nitre is extracted; some of it was brought to us for inspection, it has the appearance of good coffee sugar, and is principally used in the composition of gunpowder. We made our entry into Karnack by a long row of androsphinxes, leading to the pylon of one of

the temples, which has a south-western aspect. I cannot attempt to give a detailed description which must be painfully meagre of this magnificent quarter of Thebes, where temple succeeds temple, and pylon rises above pylon—where the tapering obelisk of fine uninjured granite towers above all, and where the sculpture surpasses in spirited design, and in artistical execution, the best specimens in the other great temples of the eighteenth dynasty. Hamilton, Wilkinson, and other travellers have devoted much time and labour in giving an accurate account, and in making plans of these temples. To study and to read them is both an interesting and useful task. These remains of ancient Thebes stand forth as monuments of its former grandeur, size, and power.

There are parts of five distinct temples adjoining one another in Karnack. They were built by monarchs previous and subsequent to the time of Remeses II., and for the most part bear evidence of the art having attained, or being on the verge of, its greatest excellence, which was towards the close of the eighteenth dynasty (1350 to 1300 B. C.) The granite sanctuary of the great temple facing the river, (north-west,) though much

broken and injured by the great quantity of natron with which the ground is impregnated, is a glorious monument. The large standing obelisk is in excellent preservation, but towards the base it has only one vertical line of sculpture, and the figures are not so deeply cut as on that at Luxor. The lotus is beautifully represented on the two smaller granite pillars or bases of obelisks, near the large one. The different propyla which make the circuit of Karnack are, I have no doubt, a portion of the *ἐκατὸν πύλαι* of Thebes, from each of which issued forth 200 armed chariots. Nothing can exceed the spirit of the battle scenes on the north-eastern (exterior) wall of the great temple. The roof of the hall itself is supported by columns of great height and circumference, not one of which is wanting. Glorious is the palace temple of Karnack, and great and glorious were the people who undertook and who completed these magnificent works in the early ages of the world, when Europe was in a barbarous and uncivilized state, and the light of science shone only in the East. Such were my impressions on a first visit to the grand temple of Karnack. To investigate and to discover the purpose and economy of so vast a

collection of sacred buildings was no easy task, even with the assistance of the learned Egyptologists before named. It was, however, a labour of love, and fully was I repaid for the hours spent amid the mighty monuments of Thebes. The following brief sketch may prove of interest to those who have not the works of Hamilton or Wilkinson at hand to refer to.

The great temple of Karnack has a north-west aspect, facing the river. An avenue of sphinxes leads to the great propylon, the towers of which are pierced through their entire breadth, in two tiers, (as Wilkinson says,) to hold flag-staffs. One of the towers rises to nearly its original height, but has lost both cornice and summit. Passing through the pylon you enter the great court or area, 275 feet by 329 feet, containing two rows of columns, with cup-shaped capitals, extending down the centre, only one of which is standing entire. On either side of this court is a covered corridor, supported by columns with plain square capitals, beyond which juts forth a massive chamber, or small temple, connected with two others; the one on the south side being about the centre of the

and quite buried in sand and rubbish. In front of the pylon, on either side, conducting to the great hall is a statue, in granite, of a standing figure; one, however, has been thrown down and broken, the other, on the south side, has lost the head and arms. It bears the ovals of Remeses the Great. The pylon of the second great propylon is forty feet in depth, and leads through a lofty vestibule into the great hall, the roof of which is supported by a double row of six columns, with cup-shaped capitals, about seventy feet high by thirty-seven in circumference, extending down the centre, and by 122 other columns, forty-two feet high by twenty-seven in circumference, arranged in seven rows on either side of the great columns which form the avenue. The whole of these are covered, as well as the interior of the walls, with sculptures of offerings to the deities of Thebes and contemplar gods, and with birds, (the owl and goose are conspicuous,) cows, and other emblematical devices. The colours (blue, red, and yellow,) on the capitals, and beneath the architraves of the pillars, are throughout wonderfully preserved, particularly in the ovals of Remeses II., which are repeated twenty-three times round the capitals of each of

the greater columns. The capitals of the other columns in the great hall are square, and have the oval of Remeses breadthways on each side. Two other towers close in the hall, and beyond is a court, in which were two obelisks of granite (one still standing), with the sculpture cut deeper in the centre than on either side. The ovals of Remeses are on the broken and fallen obelisk. Smaller propyla succeed; and beyond, in the next court, are the two larger obelisks, one of which is standing, ninety-two feet high, and eight feet square at the base, surrounded by a peristyle of broken Osirides. Here too the owl and goose are particularly noticeable. Towards the base of the larger obelisks there is only one longitudinal row of sculpture. They have all been painted. The blue is particularly good, and agrees well with the red granite. Another small area leads to the adytum, which is formed of Syenite granite; it is divided into two apartments, and surrounded by several small chambers. On the walls, the ovals of Philip Aridæus occur. He was the first of the Macedonian dynasty, having succeeded Darius the Persian, B.C. 323. He rebuilt this sanctuary, destroyed by the Persians; it was originally built by Thothmes III.,

about the time of the Exodus, 1491 B.C. His oval is on one of the granite blocks used in its reconstruction. During the reign of Philip Aridæus Ptolemy was made governor of Egypt.

Immediately beyond the adytum the natron lies so thick that it may be gathered in handfuls. It is white, and somewhat resembles the hoar-frost; even the granite cannot resist its influence, and the columns in several places have begun to peel towards their base. It has made terrible havoc among the sandstone pillars and the walls of the great temple, and has been even more destructive in the columnar temple of Thothmes III., beyond the granite sanctuary above mentioned. The sphinxes, of which there are still existing double rows before the propyla of several of the temples, are daily crumbling away, from the effects of the natron, and the sandstone suffers from the slightest friction or blow. Four of the temples at Karnack seem to have verged to a common centre, and are at right angles to one another, and a fifth is parallel to that on the south-western side, verging likewise towards the centre of the great temple.

In one of my shooting expeditions through the marshy grounds that extend over a broad tract

eastward of Karnack, I happened to remain out later than usual, and thereby caused no small commotion in the quiet village of Luxor. A ride of an hour and a half after dinner brought me to the low grounds where the wild geese delight to congregate about sunset. A complete stillness reigned over the whole plain, the only sound to be heard was that of the birds feeding in or upon the side of the numerous ditches that intersect the ground. These dykés were full of water and of black mud, into which I sank far above the knees. The noise caused by walking through the water was highly unfavourable to the art of stalking successfully a flock of geese ; and the frequent flushing of snipe constantly disturbed the ever vigilant water-fowl. The shades of evening had closed upon us before I rejoined the two boys who had accompanied me, not very well satisfied with the results of my wild-geese-chase. Mounting the *homar* I trotted homewards, and skirting the temples of Karnack, which rose grand and gloomy in the cloudy sky,* that

* This was the only occasion during our voyage in Upper Egypt and Nubia that we saw any symptoms of a storm. In the end it blew over ; but we learnt the following day that there had been a very heavy fall of rain at Esneh, accompanied with thunder and lightning.

seemed to threaten an impending storm, I arrived on board the boat about an hour and a half after nightfall, when I was informed that the governor of Luxor, (I never discovered the existence of that respectable functionary,) was so much alarmed for my safety that he had sent fifteen men to Karnack in search of me. Unfortunately for the veracity of the governor (?) I had returned through the village without having met or seen one of his guards. I subsequently learnt from Rais Kerim that the people here bear a very bad character, and would as soon shoot you, if there were any hopes of booty, as they would a pigeon. Speaking of pigeons, we had the best pigeon shooting in the Nile valley at Luxor, where the fertile plain and vast fields of doora and barley prove particularly attractive to countless flights of these birds. We not unfrequently kept up a continual fire right and left of us for an hour together, just before sunset, at the birds, as they flew round us or over our heads on their return from their depredations in the corn-fields.

Our friend and his wife, who had stayed at Edfou and Hermonthis for the sake of adding

tion, joined us on the 15th at Luxor. We spent the evening on board their boat, with unmixed satisfaction at meeting friends with whom we could compare notes, and to whom we could give some account of the rock temples and other monuments of Nubia, in return for the pleasure afforded us by examining their interesting portfolios. Our practice of retiring early to bed sent us off to our own cabin in good time, when we gave directions to the rais to cross over to the sycamore-tree on the western bank the following morning at day-break.

As Egyptian sailors are not fond of giving themselves unnecessary trouble, it was no matter of surprise to us to find our boat fastened to the shore about a mile above the sycamore-tree, to reach which, on our way to the valley containing the tombs of the kings, we had to cross the water, in some places so deep that my companion was obliged to exchange his *homar* for a more noble, or at least, a more elevated quadruped. A ride of an hour and a half brought us to the western valley, along the narrow ravine of which, with limestone rocks on either side, we proceeded to visit the interesting tombs which bear the tradi-

tional name of the "Gates of the Kings." The first that we entered (marked No. 17) was that discovered by and named after Belzoni, the horizontal length of which is said to be three hundred and twenty feet, and its perpendicular depth ninety feet. It is entered by a flight of steps: there is a second flight leading down from the inner hall to a lower story. The boats of Kneph (the ram-headed deity) are most conspicuous on the walls of this tomb, as well as in nearly all the rest. Kneph is represented standing in the middle of the boat, under a canopy. On the pillars of the first hall the monarch, (Osirei, father of Remeses the Great,) stands in the presence of several deities, who are receiving him, and in many instances taking his hand after death. On the left-hand wall are people of four different nations, forming a kind of procession. The foremost are red, Egyptians; next to them comes a white race, with blue eyes and light-coloured beards, representing a northern nation; negroes succeed; and the procession closes with a white people, with long pointed beards, and feathers in their hair, and crosses on their persons, with long flowing robes, representing the people of the East, in all probability the Jews, whose fea-

tures and physiognomy they bear in a remarkable degree. In the inner hall, the figures on the pillars are only delineated and left unsculptured. The pencilling is in a fine bold style, and bespeaks great proficiency in the art.

The next tomb that we entered was No. 11, that of Bruce, or *the Harpers'*, so named from the circumstance of two harps being represented on the walls of one of the side chambers, one of which appears to have eleven, and the other fourteen strings, although the pegs are far more numerous. The size of these excavations, which are in the solid rock, is in some instances quite astonishing; their number is so great, and the paintings and sculptures that they contain so interesting and so varied, that whole weeks would scarcely suffice to imprint all the subjects on the memory, or enable the traveller to give a detailed account of the mysteries of which the Theban catacombs are now almost the only repositories. The Harpers' tomb is perhaps the most interesting in the Valley of the Kings. Its length is four hundred and five feet; though its perpendicular depth is only thirty-one feet.

The small chambers on either side of the first

passage are fraught with interest. They contain all the implements of husbandry, all the arms, offensive as well as defensive, with every variety of house furniture, of the richest and most elegant description, in use among the Egyptians 3,300 years ago. The chamber in which the cooks are employed at their vocation is much injured, and the paintings defaced, but sufficient remains to enable us to recognise legs and haunches of mutton undergoing a similar process in the culinary department to the ordinary practice of the present day. Mortars are in requisition, dough is being kneaded with the hand, and the oven is filled with pastry and bread. In another chamber are boats with immense square sails, wholly unlike the lateen of the present day, and some of them have large painted cabins. In a third, spears are arranged one above another, and coats of mail hang about the walls. Bows and arrows, standards and short swords or daggers, make up the complement in this chamber; while on either side of the door is a cow, with the emblems of Athor on its head, protecting the entrance, and (observes Wilkinson) one accompanied by hieroglyphics signifying the north, the other by those of the south;

by which we may conjecture that the arms represented on the walls were in use in the upper and lower country respectively. The cushions and sofas in another side chamber are quite tempting, so soft and luxurious do they appear; and throughout the whole range of tombs the colours continue wonderfully fresh and vivid, having lost little of their original strength. In the next, the process of sowing and reaping wheat and doora is depicted; and in the immediate vicinity the natives are occupied in watering and in pruning trees, which unfortunately are not quite so tall as themselves. This failing, however, is noticeable throughout Egyptian drawing in animated nature. The birds and beasts are mostly well and accurately drawn, but the harpers, who give the name to the tomb, are not remarkably good performances.

Several of the other tombs are exceedingly interesting, and the sculpture and paintings almost equally good. Nos. 1 and 2 contain sarcophagi, one of which is the largest that I have ever seen. These sarcophagi are almost invariably of red Syenite granite. The tombs of the queens, of the Assaseef, and the private tombs, abound with subjects of interest, and contain sufficient

matter to detain the traveller on the western side of Thebes for many days: these catacombs are generally in the valleys, or in the sides of the western hills, and form one of the great features of the once mighty Thebes, of which they are perhaps even more marvellous monuments than the glorious temples which are still the wonder of the whole world.

Having sent our horses round, we ascended the hill at the back of the tombs, on the summit of which we obtained a magnificent view of the temples of El Koorneh, the Memnonium, Medénet Háboo, those of Luxor and of Karnack on the eastern bank of the Nile, and of the colossal statues in the midst of the Theban plain.

One of the tombs of the Assaseef that we examined near the foot of the hill was by far the largest of all the sepulchres of Thebes. The total length of the excavation is eight hundred and sixty-two feet, independent of the lateral chambers. It was so full of bats that my candle was extinguished several times by their flying against it, and their wings were constantly coming in contact with my face. The area of this tomb with the chambers of the pits is given by Wilkin-

son as 23,809 square feet. What a work of labour! what enterprise on the part of a private individual! The owner of this tomb was a wealthy priest. The colours are considerably injured, and the figures much defaced by the damp, arising probably from the circumstance of the tomb not being in the hills, but lying between them, so that the wet and moisture have oozed through and destroyed both the sculpture and the paintings on the ceilings and walls.

I cannot quit the subject of the Theban tombs without bearing my testimony to the sad havoc that Leipsius has made in several of those interesting monuments, which in our time at least ought to have been preserved with jealous care by a scholar and a philosopher. He has endeavoured to cut out square blocks from the walls of the tombs, containing interesting sculptures and paintings, but in most instances he has signally failed through mere clumsiness of execution, while the débris lie scattered about on the ground, evidences of his selfishness and the wicked and wanton destruction that he has brought into those temples and elegant chambers, which, before his hand dealt the cruel blow, were in nearly the

same state of perfection that they boasted of 3,000 years before. Prussia has surely little reason to be proud of the treasures that have been obtained for her museums in so unwarrantable a manner; and I would fain hope that the means taken to procure them were wholly foreign to the wishes and commands of the enlightened prince under whose authority and countenance the author of so much needless destruction was carrying on his researches in Egypt.

The principal monuments on the western bank of Thebes, are the Palace Temple at Old Koorneh, the Memnonium, or Remeseum, the two Colossi in the great plain, one of which is the far-famed Vocal Memnon, and the temples at Medinet Háboo.

The first-named is surrounded with deserted Arab hovels, which have entirely blocked up or destroyed the avenue of sphinxes that flanked the dromos leading up to the temple. The columns of the portico in front of the great hall are of the oldest Egyptian order, surmounted with an abacus uniting the stalks of water-plants that compose the shaft and capital. It was built by Osirei and his son Remeses II., and dedicated to Re-

meses I., about the middle of the fourteenth century before the Christian era. The central hall is supported by six columns, having on either side three small chambers, one of which leads into a lateral hall, and the opposite one into a passage and open court on the eastern side. Upon the upper end of the hall open five other chambers, the centre one of which leads to a large room, supported by four square pillars, beyond which was the adytum; but the northern end of this temple is now in a dilapidated state, and most of the chambers on the western side leading out of the lateral hall, which belonged to the palace of the king, are completely filled with rubbish, while scarcely any vestiges of the exterior apartments of the palace remain.

Somewhat less than a mile to the south-west of Koorneh, stands the elegant and symmetrical temple of Remeses the Great, known by the name of the Memnonium, or Remeseum. So large a portion of the temple has been destroyed, that, without the assistance of Wilkinson's plan, it is no easy matter to form a correct notion of the original structure, which occupies so prominent a position in the Theban plain. In the first area lies the fallen statue of Remeses, the most stupendous

monument existing in Egypt. It seems wonderful how any human power can have thrown down this enormous mass, weighing 888 tons, at a period when the invention of gunpowder was unknown; but how much more wonderful must have been the conveying this statue from the Syenite quarries, the carrying it across the plain, and its erection on the spot where it now lies!—a proof of the power and magnificence of him in whose honour it was raised, as well as of the fury of some invading power, (probably the Persians,) who wreaked their vengeance by destroying a monument, of which the Thebans must have been justly proud. The throne and legs are entirely destroyed, the ground being strewn with fragments; while the upper part, broken at the waist, is thrown back upon the ground, where it has remained almost uninjured since the time of its fall. The natron, which has caused so much injury at Karnack, does not exist on the western bank of the river. The north and south sides of the second area are supported by a row of Osiride pillars connected with each other by two lateral corridors of circular columns. Three flights of steps lead to

pillars, the centre one having on either side a black granite statue of Remeses the Great. Three entrances open into the great hall, each with a sculptured doorway of black granite. "Twelve massive columns," observes Wilkinson, "32 feet 6, without the abacus, and 21 feet 3 in circumference, form a double line along the centre of this hall; and eighteen smaller ones (seventeen feet eight in circumference), to the right and left, complete the total of the forty-eight which supported its solid roof, studded with stars on an azure ground. To the hall, which measures one hundred feet by one hundred and thirty-three, succeeded three central and six lateral chambers, indicating, by a small flight of steps, the gradual ascent of the rock on which this edifice is constructed. Of nine, two only of the central apartments now remain, each supported by four columns, and each measuring about thirty feet by fifty-five; but the vestiges of their walls, and the appearance of the rock, which has been levelled to form an area around the exterior of the building, point out their original extent. The sculptures, much more interesting than the architectural details, have suffered much more from the hand of the de-

stroyer; and of the many curious battle-scenes which adorned its walls, four only now remain; though the traces of another may be perceived behind the granite colossus on the north face of the wall." They represent, as usual, the capture of foreign towns, and the procession of the vanquished nations, together with the spoil of the captives, who are being led in triumph home by the victorious monarch and his warriors. On the ceiling of one of the chambers beyond the great hall, is an astronomical subject, representing twelve moons for the twelve Egyptian months, and part of a thirteenth at the end of the month Mesore for the rising of the dog-star under the figure of Isis-Sothis.

Towards the centre of the now fertile plain are the two colossi, whose majestic forms still seem to assert their sway over the surrounding country. They are both in a sitting posture, and rise fifty-three feet above the ground. The easternmost has been celebrated by ancient travellers as the Vocal Memnon. In early times, the upper part of it was broken by an earthquake, but was restored by blocks of sandstone, placed horizontally, so as to form the back and shoulders of the giant.

Strabo mentions the fracture, but it must be left to conjecture at what period it was restored to its present state; not prior, it would seem, to the visit paid by Juvenal on his way to Syene, since he touchingly refers to the misfortunes of the statue:—

“*Dimidio magicæ resonant ubi Memnone chordæ.*”

The Memnon is said to have uttered a sharp metallic sound shortly after sunrise; but on the occasion of the visit of the Emperor Adrian, it was so complaisant as to perform thrice its *salamat* or salutations, as the modern inhabitants traditionally call the mysterious sounds: *χαίρων καὶ τρίτον ἄχον ἦν*. Wilkinson has discovered a stone in the statue's lap, which, upon being struck, emits a metallic sound, probably the same which was palmed off by the priests upon the credulous, as the voice coming from the *lips* of the statue. Having no ladder, I was unable to mount up so high and make the experiment myself. Behind them are the remains of several smaller colossi, lying prostrate and half-buried in the alluvial soil that yearly collects around them from the over-

Let us pause for a moment ere we turn our backs upon those stately-looking and solitary colossi, fitting guardians of the Theban plain, where once the countless tenants of the dark catacombs, which extend on every side, dwelt in splendour and magnificence; where the palaces and temples, whose fame brought strangers from distant lands to bear testimony to the greatness and power of the people who raised them, stood in awful grandeur, and bade defiance to the fury of invading armies, as well as to the more certain hand of time. Vast, indeed, must have been the population, whose habitations covered so great a space of ground. From the Memnonium to the colossi extended a paved dromos, probably the "Royal street" mentioned in some papyri found at Thebes, whence it was continued to the bank of the river, and so communicated, by means of a ferry, with that of Luxor on the other side of the river, in the same manner as the great dromos of sphinxes, connecting the temples of Luxor and Karnack, formed the principal street in the eastern district of Thebes.

Of the two temples at Medénet Háboo, the

received additions or alterations from, monarchs in the early part of the eighteenth dynasty, more than fifteen centuries before the Christian era, as well as of most of the Ptolemies and of the Roman emperors, down to the time of Antoninus Pius, who added a row of eight columns, united by intercolumnar screens, in addition to an hypæthral court, bearing the names of several of the Cæsars.

Immediately adjoining is the great Temple-Palace of Remeses III., the most perfect now in existence. The royal chambers are in front of the temple; and on the walls are sculptured familiar subjects, such as the king playing at draughts and reclining on a sofa surrounded by his hareem. The most beautiful and perfect part of the temple is the great hypæthral court, about 123 feet by 133, surrounded by an interior peristyle, the east and west sides of which are supported by five massive columns, the north and south by eight Osiride pillars, and behind the former is a corridor of circular columns which tends greatly to beautify the court. The ovals are well cut and in a good state of preservation; the colours are quite fresh and vivid. The battle-scenes on the east and south walls are unusually

spirited and comprehensive. They form a perfect and most interesting series of the wars of Remeses III. against the nations of Asia, in all of which he comes off victorious. The number of the slain is mentioned, all of whose hands are cut off and laid in heaps before the conqueror. Nor are the battle-scenes on the north side of the exterior wall less worthy of admiration, whereon is sculptured a naval engagement, and in another part the king riding in his chariot, surrounded by his troops, with a lion running by the side of his horses. This court may, perhaps, be pronounced to be the gem of Thebes. In later times it has been converted into a place of Christian worship. A mean and undersized colonnade, erected in the centre, contrasts strangely with the beautiful proportions and massive grandeur of the surrounding columns, that proclaim the attainment of excellence in Egyptian architecture. It is impossible not to regret the destruction of the *Osiride* figures once attached to the pillars, though, at the same time, we are deeply indebted to the piety and horror of idolatry evinced by the early Christians, in this as in many other instances, for the unintentional preservation of the sculptures on the

walls, by the coatings of stucco and clay with which they sought to deface them.

About two hundred yards to the south-west is a small Ptolemaic temple of little importance, beyond its hieroglyphical inscriptions, in the immediate vicinity of the glorious temple-palace of Remeses.

In the same direction, extending over a vast low plain, to the distance of 7,300 feet, by a breadth of 3,000, the limits of which are marked by high mounds of sand and of alluvial soil, was the gloomy *birket Háboo*, over which the procession of boats, so often represented in the tombs of Thebes, took place, and from the further shores of which the bodies were drawn upon sledges to the place of interment.

In this short and imperfect notice of Thebes, I have only instanced the principal objects of interest, which attracted our attention: it may perhaps suffice to give a general idea of the inexhaustible treasures which meet the eye and arrest the footstep of the traveller, on whatever side he turns, amid the temples and sepulchres of Thebes.

CHAPTER X.

LETTERS AT KENNEH—DENDERA—CROCODILE-WORSHIP—BALLAS JARS
—ABYDUS—DJEBEL SHEIKH HEREEDY—OSIOT—TEL EL AMARNA—
E'DAYR E'NAKHL—COLOSSUS ON A SLEDGE—ANTINOE—GROTTOES OF
BENI HASSAN—SPEOS ARTEMIDOS—SPORT ON THE NILE—BENI BOQEF
—SOWEH.

ON the morning of the 20th of December we left our moorings at Luxor, to which place we had returned from the sycamore-tree on the western bank, and commenced a rapid descent towards Kenneh, where we arrived the same day, as the shades of evening were closing in upon us. The fall of the waters of the Nile was more noticeable at Kenneh than elsewhere during our voyage; for whereas on our former visit we moored our boat immediately below the town, on the present occasion we were obliged to content ourselves with taking up a position near the bank, about a mile lower down. There is in fact a large creek passing

near the town, by which boats can approach to the immediate vicinity of the houses during the high Nile, but which was already dry on our return. The town is in reality situated inland, a fact which we had not observed while the surrounding country was still under water. The fellahen were busily engaged with their shadoofs between Thebes and Kenneh: the doora at the former place was very good and full in the ear. Part was still standing and part cut. The flights of pigeons which passed over our boat near Nigalis, thirty miles and a-half north of Thebes, were so numerous as to make it a matter of surprise where they could find sufficient food; for they must devour far more grain than the people of the land consume; and yet only the young birds are eaten by the inhabitants, so that the tenants of the dovecotes are rapidly increasing in numbers.

These large square pigeon-houses are built of sun-burnt bricks, and form one of the principal features of Upper Egypt, presenting at a distance a far more comfortable appearance, and bearing a greater resemblance to human habitations, than the wretched mud-huts of the natives.

The following morning, after a hasty breakfast,

we mounted donkeys and rode up with Rais Kerim to the house of Sayd Hossayn, the English agent at Kenneh, to whose charge our letters were to be addressed from Cairo. Having received the welcome packet we returned to our boat to peruse the contents, after promising to send the agent some English gunpowder, which we could ill afford to part with out of our scanty stock. Like most employés of every grade in the East, Sayd Hossayn is an arrant beggar, and as we discovered later, tried to get both brandy and tea from the discreet Mansoor. He is a very old man, and almost blind; so that the gunpowder could have been of no service to him except for sale. After spending the morning writing letters to be despatched by a running postman to the Consul at Cairo, we sallied forth against the pigeons, as we had not sufficient time to visit Dendera before sunset, and therefore deferred the expedition to the following day.

The approach to the temple of Dendera is through a thick palm grove skirting the banks of the river, upon issuing from which we were obliged to make a very circuitous route, owing to the waters not having sufficiently subsided and the

ground being intersected with broad and deep dykes. It is finely situated on a hill, at a distance of a mile and a half from the river, and stands in the midst of the ruins of the ancient town of Tentyra, which in some places have accumulated above the walls of the temple. The interior, however, of this fine structure is quite clear, and is wonderfully preserved. It is of the time of the Ptolemies, though the sculptures, according to Wilkinson, were left unfinished until the reign of Tiberius, who, having erected the pronaos, added many of the hieroglyphics on the exterior walls. The names of Tiberius, Caligula, Claudius, and Nero are distinguishable on the portico of the temple.

Passing through a lofty pylon we found ourselves between two crude brick walls, including the dromos, that conducted to the portico at a distance of 118 paces. The portico consists of twenty-four columns in three rows, each twenty-two feet in circumference and thirty-two feet in height, with massive square capitals, (denoting the decline of Egyptian architecture,) and a large front face of Isis on each side. The temple is dedicated to the goddess Athor or Aphrodité. On the

architraves in the portico she is represented suckling her son Ehôou, who is the third of the triad of the place. Many of the figures on the walls are injured by the chisel, and the features of Isis in every instance obliterated on the capitals, but the sculptures of Athor with her infant son, and a priest bearing offerings, on the architraves are throughout in good preservation. The most interesting feature in this temple is a delineation of the signs of the Zodiac on the ceiling of the portico. They are nearly in the same order as in the Esneh temple, commencing at the left-hand corner of the ceiling and extending across the roof between the side wall and the first row of columns, and are then continued on the further side of the portico in the opposite direction.

Thus,—

Leo.	Cancer.*
Virgo.	Gemini.
Libra.	Taurus.
Scorpio.	Aries.
Sagittarius.	Pisces.
Capricornus.	Aquarius.

* The sign of Cancer, which appears to be wanting, is supposed to be represented here under the form of a sceptre, surmounted by a hawk, which occupies the position of Cancer.

These are interspersed with other figures and clusters of stars and hieroglyphical inscriptions; and on each side of the Zodiacal signs is an outer row, containing nineteen boats with one or more genii in each, similarly decorated with stars. The whole temple is filled with hieroglyphics, and contains more sculpture, though inferior in execution to those of the age of Remeses, than we have observed elsewhere.

Beyond the portico is an inner hall, the roof of which is supported by two rows of five columns, with capitals formed of the buds and stalks of the lotus, presenting a handsome contrast to the heavy square capitals in the portico. Out of this hall are three inner chambers on each side, in one of which on the right hand is a flight of steps leading to the roof. Beyond the hall are two transverse chambers, succeeding one another, the roofs of which are formed with enormous blocks of stone resting entirely on the side and partition walls, without the assistance of columns for their support. Some of these blocks are nearly thirty-five feet in length. The adytum about forty-four feet by eighteen succeeds. The

with sculpture. Round the adytum is a passage, out of which are nine chambers, two of them having inner rooms, while the walls are completely covered with sculpture.

On the roof are several chambers, likewise filled with astronomical subjects. In the first on the south-west side is the figure of a man with the head of an ass, about to be sacrificed in the presence of a deity. The sculptures on the exterior walls are bold and spirited. On the armour of the king, who is making offerings on the western wall, is represented in miniature the slaying of Briareus, with his hideous heads well executed. To the south and south-east of the great temple are two pylons, bearing ovals of the Ptolemies and Cæsars, in a very perfect state. Behind the adytum of the temple of Athor is a small chapel of Isis: and to the north of the great temple is a smaller one of the time of Adrian and Trajan, in which the third member of the triad was supposed to have been born; it being one of those temples called *mam-meisi*, and set apart for the accouchement of Athor.

A walk of more than half an hour brought us to the modern hamlet of Dendera, which is

scattered over much ground amid palm groves and thickets of acacia interspersed with the dôm. We were engaged for above an hour in accomplishing the purchase of some fowls for a friend in Alexandria, as the inhabitants seemed loth to part with the larger ones, which are esteemed the best in Egypt. About nine o'clock in the evening, as we were approaching Ferayg, in order to take in one of our sailors, who had been absent on leave, we ran aground on a sandbank in the middle of the river, and stuck fast for some hours, notwithstanding the exertions of the rais and crew to push off the boat. We were at length set free with no other detriment than the loss of an hour or two's sleep, but the detention made it impossible for us to reach Belliâneh early the next morning, in time to make an excursion to Abydos. Ferayg, who bears the name of his village, brought us some excellent bread, decidedly the best we have eaten since we left Cairo. The hills about this part of the Nile valley between Kenneh and Girgeh recede considerably on either side from the banks, and at Farshoot the plain, the greater part of which is in excellent cultivation, must be eight or ten

miles broad. The absence of the sun behind the clouds to-day, an unusual phenomenon in Upper Egypt, and the chilliness of the air, kept the crocodiles, which abound in this neighbourhood, under water so as to preclude all chance of a shot at those amphibious monsters. The flocks of pigeons, which as usual were committing grievous havoc in the fields of doora that are still standing, afforded us plenty of practice.

I have already alluded to the worship of the crocodile-headed god Savak, at Kom Ombo, where crocodiles most abound. The inhabitants of Dendera, on the contrary, waged a war of extermination against them, and Pliny and Strabo relate some extraordinary stories of their command and dexterity in gaining the mastery over that animal.* "The hatred of the Tentyrites for the crocodile," observes Wilkinson, "was the cause of serious disputes with the inhabitants of Ombos, where it was particularly worshipped; and the unpardonable affront of killing and eating the godlike animal, was resented by the Ombites with all the rage of a sectarian feud. No religious war was ever urged with more energetic zeal; and the

* See Note D, at the end of the Volume.

conflict of the Ombites and Tentyrites terminated in the disgraceful ceremony of a cannibal feast, to which, (if we can believe the rather doubtful authority of Juvenal) the body of one, who was killed in the affray, was doomed by his triumphant adversaries."

Wonderful as it may appear, it is no less a fact, that, since we passed up the Nile in November the wheat has not only sprung up, but the ear is rapidly filling, and, as far as the eye can see, the plain is green with the most luxuriant crops. A considerable portion of the ground has been sown with beans, which are already in flower. The rapidity of their growth is quite as extraordinary as that of the wheat. A few shadoofs are still in operation, but for the most part they have ceased, and nature is left to perfect, with her bountiful hand, what the labour of man has committed to her care.

This afternoon, December 23d, we found the missing chameleon, which we purchased at Derr, on our way up to Wady Halfeh, and which disappeared a few days subsequently. It seems to have thrived on flies or on air. But the colder climate does not appear to suit it so well as the

tropics. Up to the present date, we have seen only seven boats, containing travellers, during our downward voyage. Of course we passed none going up the river, as ours was the first boat of the season, and her excellent sailing qualities precluded any chance of our being outstripped by others. During the day, we rowed past fourteen or fifteen large rafts, containing Kenneh and Ballás jars, floating down the river. These large jars are in two tiers, one above the other, and are attached together with palm branches and ropes made of rushes or twisted palm bark, which is very fibrous. The lower tier is filled with water, and remains immersed; the other, with their mouths uppermost, buoy up the rest, as well as five or six men who are employed in rowing and navigating the rafts, in order to keep these great masses clear of the sand-banks, and other obstructions. They row *with* the stream, and not *against* it, as Hamilton states in his useful and interesting work. The oars are of the rudest description, being simply rough branches of trees, which seem, however, to answer the purpose sufficiently well. On some we counted twenty rows, each of which contained sixty jars. Two tiers will,

therefore, give a total of two thousand four hundred jars. Those which we saw were of the largest size, used for carrying water on the head, as is the practice with all the Egyptian women of the present day; and the same custom is universal throughout the parts of Nubia that we visited.

Leaving our boat at Bellianeh to proceed to Girgeh, while we paid a visit to the temples of Abydus, (now Arabat el Matfoón, *i. e.* "the buried,") lying about seven miles and a half from the western bank, we mounted donkeys, and taking Ferayg with us commenced a ride through the richest plain in the fertile country of the Sæed. The Nile valley must be twelve miles broad at this part, for the temples of Abydus are situated at the extremity of the cultivated land, where the sand of the Libyan desert has so far encroached, as to bury them nearly up to the architraves and the capitals of the columns. The valley is green with extraordinary crops of the richest luxuriance. Beans, wheat, and barley, are the principal produce; but a great quantity of clover is likewise grown for the large cattle, that thrive better here than in any other part of Egypt. The buffaloes are of unusual size, strength and fatness.

The wheat and barley are already in full ear; the crops generally appear to be sown rather too closely; but they are throughout strong and healthy.

A ride of two hours and a quarter nearly due west brought us to the modern village of Arabat, where we left our donkeys under a grove of palm-trees, beneath which were the last vestiges of herbage, and proceeded on foot across the sand for a couple of hundred yards, to the remains of the temple of Osiris, consisting merely of a few broken granite columns, and of part of the wall of the adytum, formed of the finest Oriental alabaster, now almost entirely buried in the sand. The little that we were able to see, both of it and of the paintings and sculpture on the walls, which retained the colours in nearly their pristine freshness, sufficed to satisfy us of the original beauty and excellence of the work. It was erected in the time of Remeses the Great. Three hundred and fifty yards south of it are the remains of the beautiful structure called by Strabo the "Palace of Memnon." Wilkinson says, that it was in reality commenced by Osirei, and completed by his son, Remeses II. The most remarkable fea-

beholder, is the *arched roof*, which, with the exception of those in some of the chambers in the tombs of the kings at Thebes, that are excavated in the solid rock, is the only instance I have seen of the arch being used by the ancient Egyptians. This, however, seems to prove its existence above 1400 B.C. There is a peculiarity here which distinguishes these arched chambers from the common arch of the Romans, or of the present time, and, in fact, prevents our absolutely asserting the fact of the knowledge of the principles of the arch at that early date. The architraves, as well as the coping stones on the side walls, are so cut out and hollowed as to resemble an arched roof, and the large blocks of stone which form the roof are laid sideways, so as to admit of a vault being cut in them, in order to resemble, as Hamilton suggests, the arched form of roof in the sepulchres and catacombs excavated in the rocks. The figures on the walls of such of the chambers as I could squeeze myself into, between the architraves and the sand, are well (though not deeply) sculptured and beautifully coloured. But the whole is so nearly buried in sand, that it is difficult to form any just or correct idea of the size and magnificence of this temple-palace.

A ride of rather more than three hours and a half brought us to Girgeh, about four p. m. where we found our boat already arrived. A boat containing three Englishmen had called at Girgeh about an hour previously: but as the north wind was favourable they did not like to lose so fair an opportunity of proceeding by awaiting our return. Walking through the town we purchased a couple of fine turkeys, one of which was destined for our Christmas dinner on the morrow. The weather was unusually cold, owing to the strong north wind, which made the water so rough in the middle of the stream just below Girgeh that we were obliged to moor the boat, till after dinner, when we proceeded slowly, pulling and floating alternately. Girgeh looks well as one approaches it by land, on the side of El Bardees and Arabat; but it presents a far finer sight as seen from the middle of the river below the bend of the Nile, near which it stands, on the extremity of a lofty promontory, with the setting sun behind it, a grove of palms in front, with its tall minarets towering above them, eight of which are conspicuous above the surrounding objects, while its wretched hovels are entirely concealed. In this point of view it is a picturesque

are above the average in size and cleanliness ; but the inhabitants are squalid, mean, and wretched-looking, a seeming anomaly in the midst of the richest plain of Egypt, unless we may explain it by the supposition that the screw is turned tighter here by rapacious governors and overseers than in the poorer districts of the Sāeed. That extortion is practised pretty considerably throughout Egypt is sufficiently notorious ; and where such is the case, it is found easier to obtain ready returns from the richer provinces, than uselessly to lay burdens which cannot be borne upon the poorer ones.

The plain of Girgeh has been completely under water during the inundation, but no trenches have been dug for watering it artificially by means of shadoofs or sakias. Still, though the ground is gaping considerably in some parts, it has retained an unusual amount of moisture, and so stands less in need of subsequent irrigation. The general aspect of the country, both north and south, as one rides through the plain on the western bank, is that of a richly wooded land ; but on approaching nearer to the palm groves, which give it that appearance, one is quite surprised at the deception ; which is probably to be accounted for by the

great height of the trees, and the circumstance of the verdure being confined to their tops. To the east and west are high limestone ranges, from 800 to 1,000 feet above the river, and in front of them the desert extends and contracts its bounds in a very arbitrary manner.

Soon after sunset the wind as usual subsided, and in about an hour the agitated waters had become perfectly smooth and calm. After their supper, about 8 o'clock, the sailors take alternate watches during the night, rowing and sleeping by turns; four work at the oars, while the others rest, so that we continue our progress during the whole night, when there is no place of interest to detain us. On arriving at any spot after sunset where we have desired the rais to stop, they put in to shore and wait till morning for us to go and visit the temple or other object of interest. In the daytime all the men row together, but not so continuously as during the night. The thermometer ranges about 58° or 60° Fahrenheit at 9 P. M., and a little before sunrise from 48° to 44° in the open air, below which I have not seen it since we have been on the Nile.

Christmas Day was ushered in with a lovely

morning. At 8 A.M. the thermometer was at 57° , and the mercury stood at 67° in the middle of the day in our cabin. On rising, we found the high range of Djebel Sheikh Hereedy a short distance in front of us. It is about forty-four miles from Girgeh, and lies about half way between that place and Osioot, so we had made excellent progress during the night. After breakfast we went on shore at the south-west extremity of the mountain, which at this point approaches close to the eastern bank of the river. On our way to the grottoes, which are situated about two-thirds of the way up the side of the rocky mountain, we saw a fox, and found the marks and holes of an immense number of those animals; and, upon reaching the grottoes, more than one of our senses plainly told us that foxes and jackals had made these caves their exclusive abode. In short, there must be thousands of them in this range of mountains. The interior of the grottoes, which face the south, are only interesting from the circumstance of their undoubted antiquity, and from their great size. They are excavated in the limestone rocks, and some of them are above two hundred feet long, and from seventy to eighty feet

deep. Their height varies from twenty-five to thirty-five feet. Many of them communicate by means of passages one with another. They have square entrances, with large pillars in front to support the superincumbent weight of rock. The interior is roughly hewn, and contains rows of steps or ledges on which the corpses were laid. Along the western face of this mountain above the river for two or three miles they are in great numbers, and are generally excavated high up in the rock, in almost inaccessible places. We observed no paintings or sculptures whatever in those which we visited.

Immediately to the south of Sheikh Heredy, the range makes a considerable bend to the east, and leaves a strip of land nearly a mile broad in a rich state of cultivation. The desert spreads its sands for a very short distance at the foot of the eastern range, and is here and there skirted by groves of palm-trees, though for the most part it is more effectually arrested by thickets of the low bushy acacia, (*Mimosa Nilotica*), which is indigenous, and appears to thrive on the barren sand without the slightest moisture. At a little

Tahta, conspicuous from afar with its extensive mounds and its tall minarets.

On returning to the boat, we found a strong breeze blowing from the north, and after tossing about for an hour or two in the narrow channel without making any sensible progress, we lay to beneath Sheikh Hereedy, about half a mile from our moorings in the morning. The mountain is so named from a real or supposed saint, who dwelt in a cell on the mountain, and was consulted by the sick and superstitious, who believed that he possessed miraculous powers. The legend goes on to state that when he died, he transferred his gifts and power to a serpent, which was in its turn consulted, much to the advantage doubtlessly of certain individuals, who enriched themselves at the expense of the inhabitants by imposing upon their weakness and credulity. After a visit to some of the western grottoes, we sat down to our Christmas fare, consisting of a turkey, a pilaf of pigeons and rice, and soup, not forgetting a bottle of champagne, which was always forthcoming on birthdays and other important occasions. In the afternoon the wind fell a little, and we started again, and as usual at sunset it ceased entirely,

and allowed us to make up for lost time. The Nile has contracted its banks considerably since we passed up the stream in the beginning of November, and in many places where it was half a mile across, it is now scarcely more than two hundred yards broad. It will continue to fall till next year's inundation.

We arrived at the port of Sioût or Osioot, the capital of the Sâeed and residence of the Pasha, at nine o'clock the following morning. The port is distant rather more than a mile from the capital. Mounting donkeys we rode up to the city along a raised causeway, which is planted on either side with sycamores, and in one part with weeping willows, the first I have observed in the country. The tall white minarets look well from the river and from the hills behind the town, but sink immeasurably in one's estimation when in their immediate vicinity. The houses are for the most part built of crude sun-burnt bricks, but on the whole they are superior to those of the other towns in the Sâeed. We rode through the bazaars, which are the best in Upper Egypt, and contain most of the usual articles of dress and commerce

pipe bowls made here are in great esteem, so we took care to provide ourselves with a good supply of them on very reasonable terms. Passing through a few narrow streets we issued forth from the opposite gate of the town to that by which we had entered upon another causeway, by the side of which runs a large canal to the foot of the mountains about half a mile from the town, where a bridge crosses it, and the road turns short round to the left, below the range of limestone rocks, in which the catacombs have been hewn. The side of the rocks presents the appearance of a honeycomb, so completely has it been perforated with excavations. Many of these grottoes contain the bones of men and animals which were laid there between 3,000 and 4,000 years ago. The first that we entered was the Stabl Antar, one of the largest of the excavations, the roof of which is in the form of a vault, and ornamented with paintings of no great merit. There are several chambers with hieroglyphics and figures sculptured on the walls, but their execution is not first-rate. One of the caves that we visited was 180 feet long by 130 broad, and from 15 to 18 feet high, without a single column to support the

enormous superincumbent weight of rock. Some of the tombs are very small, and consist only of a couple of ledges, upon which the corpses were laid one above another. These catacombs are arranged in successive tiers to the very summit of the mountain. Comparatively speaking, but few of them are sculptured; most of the larger grottoes contain deep pits, into which the bodies were lowered. The view over the town, the modern cemetery, all the cupola-ed tombs in which are whitewashed, contrasting well with the sand of the desert, on the edge of which they stand, the rich and verdant plain, the broad and rapid river winding in its onward course below Sioût, and the distant eastern range, between which and the cultivated ground is stretched a broad belt of sand, present a most beautiful *coup d'œil* from these rocks, and more particularly from the highest tier of grottoes.

We rode thence to the Pasha's country house, distant about half a mile from Sioût. It was in a most wretched and dilapidated state, but must once have been very pretty with its trellises covered with vines, and with *jets d'eau* playing in

vines were either gone or totally neglected, and probably Selim Pasha has never bestowed a thought upon this, the only pretty spot near his capital.

Here, as at Cairo, Minieh, Thebes, Wady Halfeh, Derr, and Luxor, we made a present either of a sheep or its value in money to our crew. They were a capital set of fellows from the rais downwards, and had never given us the slightest trouble. The ancient name of Sioût was Lycopolis, nor does it belie its name, for we found the skulls of several wolves in the catacombs, as well as divers bones which never belonged to the human frame. Returning to the port, we continued our progress with nothing to delay us till after night-fall, when we passed three boats containing English travellers, one of which returned our salute of three guns. We held a short parley with them, but as they were sailing with a fair breeze, and a strong stream was carrying us along, we had not much time for conversation.

The next morning we reached Tel el Amarna, about eight o'clock, distant fifty-five miles from Sioût, and started in search of the grottoes, which are situated in the hills, about two miles eastward

of the modern village. These grottoes are of considerable interest from the peculiar nature of the sculptures that they contain. On quitting the village we came at once upon the sands of the desert, which we found to be unusually hard and firm, the waters not having long subsided in that neighbourhood. The entrances to the grottoes are small and square, cut in the western face of the mountain. The first that we entered proved to be a small rock temple, the entrance hall of which is supported on the right-hand side by two fluted columns, precisely similar to those in the temple of Old Koorneh at Thebes. Those on the opposite side have been destroyed. Beyond is a transverse chamber containing mummy pits, and at the extremity a small adytum; but these chambers are quite devoid of interest, so we will leave them and return to the entrance hall, where the sculptures on the walls represent the king and queen, whose names are unknown and ovals mutilated, as worshipping the sun, whose rays shine upon them and present them with the emblem of life. The subjects of the monarch are throughout represented in attitudes of the most abject submission, and approach him only with the greatest deference.

rence. By this we may infer that he was a cruel tyrant, or it may simply be intended to denote his absolute power over the lives and persons of his people. Several pyla and propyla are sculptured on the walls, probably denoting the number of palaces and temples built during this monarch's reign. But the best executed are the agricultural subjects, which show no small degree of perfection on the part of the artists. The trees and shrubs in the gardens are far superior to those in the tombs of the kings at Thebes, and are drawn with some little regard to proportion. The horses are spirited and seemingly of a higher class than those generally depicted. The race to which the king belongs is evidently a foreign one, as we may judge from the unusual worship of the sun in his natural form, as well as from the difference of feature in the monarch and his wife from his subjects, and from the royal personages that we meet with elsewhere. The oxen, especially those in a recumbent posture, are faithfully and accurately drawn. The paintings, as well as the sculptures, have been much injured both by the Turks and by the pious zeal of the early Christians but the colours are generally good and vivid. The

hieroglyphics have suffered but little, inasmuch as they did not offend, like the figures of heathen deities, against the prejudices and religious feelings of the Christians, who inhabited these grottoes, and made many of them places of worship.

In the grotto to the north of the temple, is a large sitting statue with the features mutilated and destroyed. The sanctuary beyond is very small, and nearly square. It is entered by a long passage-room, out of which is a transverse chamber containing two mummy pits, one of them forty feet deep, the other nearly filled with stones and rubbish. The whole excavation is about sixty-five feet in the limestone rock. Numerous Greek inscriptions are visible on the walls throughout these grottoes. The sculptures are mostly left in an unfinished state. On the left-hand wall, in the same grotto, are represented soldiers advancing to meet an enemy. Some of them carry long oblong shields on the left arm, large enough to protect the whole person, with a weapon resembling a battle-axe in the right hand, and a spear in the other. Next come the archers, and in the midst of them are two

in his chariot, which is drawn by two spirited horses delineated in red chalk, as we have before seen in the great rock-temple of Aboo-Simbel in Nubia, and elsewhere, where no further progress has been made, the sculptor not having yet commenced his work. May we venture to suppose that the owners of these tombs, who have lain undisturbed in them for so many centuries, and who took the greatest care and precaution to have them closed as soon as their remains should be placed in them, who expended such immense sums, not only in their excavation, but in covering the walls with sculptures representing the history and manners of the times, foresaw that in future ages these sepulchres would be discovered, and through them the history of their nation, and the customs long become obsolete, would be better preserved than by any other means that lay in their power to hand down to posterity the record of the arts, the glory and the extraordinary progress in civilization, (while the Western world lay buried in darkness,) of this ancient and wonderful people? That such an idea may have occurred to some of the great monarchs, whose feats in arms, and whose power and magnificence

form the subject of many of the sculptures that cover the walls of these sepulchres, seems far from improbable; and admitting this, how greatly is their value enhanced in our estimation, when we regard their occupants as not only making wonderful strides in civilization themselves, but as desirous of enlightening posterity, so that the knowledge which they possessed might, though lost for a time, or even lying dormant for ages, be recovered at a future season. In favour of this theory I may remark that nearly all the discovered tombs that contain sculpture are about the age of Remeses the Great, and of his successors of the nineteenth dynasty, when the culminating point of Egyptian greatness was already past, and when the rulers were beginning to feel that the decline of art, as well as of their power, had already commenced, and would naturally be desirous of leaving behind them some lasting memento of the power and grandeur of a nation, which had been the inventor of nearly all the arts and sciences then known throughout the world.

The other grottoes in the vicinity of the three principal ones are of little interest, having no

them have a single line of hieroglyphics above the entrance. Behind the village of Tel el Amarna the range of hills makes a considerable bend, though their greatest distance from the river in a straight line is nowhere more than a mile and a half. The length of this enclosed plain is about four miles, and is terminated by the approach of the range to the river at a short distance below the village. The ruins of a city of very considerable size lie a little to the south of the modern village, which receives its name from the *tel* or "mounds" of that ancient place. A narrow strip of land, bounded as usual by palm groves, is all that the desert allows for cultivation on the eastern bank of the Nile. On the opposite side the same rich and fertile plain which we have noticed above and around Sioût continues, and the many scattered groves of palm-trees mark the sites of modern hamlets, the cattle from which are seen grazing upon rich tracts of clover, that alternate with the green expanse of wheat and barley.

Having reached E' Dayr e' Nakhl somewhat late in the afternoon, we lay to for the night, and betook ourselves to duck shooting among the

rocks, which abound with water-fowl of every description. The game-book gives me forty-two pigeons, two ducks, one stork, and an eagle, as my share of the bag to-day. We did not arrive at E' Dayr e' Nakhl till four o'clock, so that travellers may not only spend a great portion of their time in examining the antiquities of Egypt, but may also make a very fair bag between sunrise and sunset.

To the south of the modern village of E' Dayr e' Nakhl, "the Convent of the Palm," are considerable mounds, marking the site of an ancient city. Nearly opposite, on the western bank, is Reramoon, where, as I have already stated, the Pasha has a sugar and rum manufactory. A walk of three miles, principally across the sands, which had been hardened by the mountain torrents that have flowed over them after the heavy periodical rains have fallen upon the mountains, brought us to the ravine behind E' Dayr. Our guides were unusually ignorant or stupid; for they took us to several excavations containing no sculptures whatever. Fortunately we had a compass with us, and were enabled to take the bearings according to Wilkinson's directions; but we had come so much

we arrived at the object of our search, the grotto or tomb containing a Colossus drawn upon a sledge, and other interesting subjects on the walls. For the sake of those who may be in the like predicament with ourselves, I transcribe from Wilkinson the following bearings of the principal objects from its entrance :—Antinoë, $332\frac{1}{2}^{\circ}$; Reramoon, 276° (or 6° N. of W.); E' Dayr e' Nakhl, 288° , three quarters of a mile; and El Bersheh, 236° , two miles. The entrance is nearly concealed from view by the falling down of the upper part of the rock, so as to leave only a small entrance on the side for the curious to creep in by; but the sculptures of men and oxen on the right-hand side wall, in front of the tomb, will be a sufficient index of its locality. The Colossus itself is in slight relief upon the left wall. Three rows of men are dragging it upon a sledge towards a pylon, while others are walking by its side and above it, to relieve the rest when tired. It is the statue of the person of the tomb, a military hero, who lived in the reign of Osirtasen II. (B.C. 1650), three thousand five hundred years ago. On the lap of the statue, which Wilkinson supposes to have been about twenty-four feet in height includ-

ing the pedestal, a man is standing, and clapping his hands to the time of some song that the workmen are singing, while another stands on the pedestal and pours oil or some other liquid, to facilitate the passage of the sledge. About 170 men are engaged in pulling at the ropes. The figures are sadly defaced, principally by great red crosses plentifully daubed over the walls by the Copts. On the side opposite to the entrance are fowling and fishing scenes beautifully executed. The take of each in nets is immense, and the fish in particular are well coloured and correctly drawn. Oxen are being slaughtered and cut up, and extensive preparations made for a great feast. The owner of the tomb is styled in the hieroglyphics, "the king's friend." On the right side are women engaged in spinning, while others are winding off reels of worsted on their arms, as at the present day. Bread is being baked in an oven. The size and shape of the loaves is the same as that which we purchase in all the towns along the Nile, almost flat and round. Beyond is a small adytum; but the paintings have been greatly injured, and in some parts wholly destroyed.

On our return to the boat we dropped down to

Antinoë during our mid-day meal, and then went on shore to examine the remains of this Roman town, built by Adrian, in honour of and named after his favourite Antinous, who was drowned near this spot while bathing in the Nile during the emperor's visit to this country. The fabulous story relates that the emperor consulted the Egyptian astrologers, as to the future fate and welfare of the empire, and received an answer to the effect that his prosperity must be purchased by the sacrifice of whatever was most dear to him. Upon this, Antinous, conceiving himself to be the most cherished object in his master's affections, threw himself into the Nile, and was drowned near the spot, where the grateful Adrian founded a city, and called the surrounding country by the name of the "Antinoite nome." The present remains of a temple, buried above the capitals in the ruins of the ancient city, are very inconsiderable, and consist only of a few granite columns, some of which are standing, while others lie in broken fragments on the ground. Hamilton speaks of other remains, which have been destroyed since his visit to this country in the beginning of the century by the Turks. We observed an altar of

Syenite granite, bearing a long Greek inscription in legible characters and in good preservation, lying near the cross roads. It was partly on its side wrong way upwards. Next to those of El Kab (Eilithyas) these ruins are the most extensive we have seen in the Sāeed; but in other respects they have no particular feature to recommend them in a country where they must be regarded as of comparatively recent date. The modern village, Sheikh Abádeh, so called from a saint of that name, occupies but a small portion of the ancient city on the eastern bank. It has a fine grove of palm-trees; and the sugar-cane is extensively cultivated in its vicinity as well as around E' Dayr. The manufactory at Reramoon was formerly under the superintendence of an Englishman, where the sugar is refined with the white of eggs, as the Mussulman's objection to blood will not allow of its being used in the refining process.

A steamer passed us above Antinoë, towing a boat up the river, which Rais Kerim declared to be that of Sayd Pasha, the admiral and uncle of Abbas Pasha, who was reported to have left for Constantinople to receive his investiture as Governor of Egypt in place of the deceased Ibrahim.

We have now quitted the region of the *dôm*, which is seldom seen below *Sioût* except in gardens or in private enclosures. A few *sakias* were at work in the neighbourhood of *Antinoë*, but the *shadoofs* are neglected now that the crops are springing up on all sides with surprising rapidity. We have not had a drop of rain since the day that we left *Cairo*, and there is very little, if any, dew on the ground in the morning, even in 28° of latitude. The air is consequently dry, but fresh and invigorating. The nights are not cold; indeed we sit in our outer cabin till ten o'clock without feeling the necessity of putting on extra clothing. We moored our boat off *Sharára* on the western bank, fifteen miles from *Antinoë*, from some imaginary dread of evil disposed persons on the eastern bank in the vicinity of *Beni Hassan*, which had long borne a bad reputation, until *Ibrahim Pasha*, some five and twenty years ago, on complaints reaching his ears, took summary vengeance upon the inhabitants by entirely destroying their villages. Such is Eastern justice. The Nile being still sufficiently high, we were able to bring the boat immediately under the northern grottoes, two miles below the modern village, and rather

more than three miles distant from the Speos Artemidos or Stabl Antar in the ravine, which contains the southern grottoes of Beni Hassan. Our first visit was to the former. A road of considerable breadth, flanked with large round-headed and dark-coloured stones, brought us to one of the finest and most perfect of these sepulchral grottoes. The paintings and sculpture in these interesting tombs are so numerous, and so admirably preserved; that a detailed account of the different scenes represented on the walls would of itself be quite sufficient to fill a volume. I must, therefore, confine myself to a notice of some of the principal objects of interest, and shall commence with the northernmost grotto above mentioned. It consists of a single large chamber, with a portico supported by octagonal columns, as is the case with all the northern grottoes of any size or pretensions. Each of the four columns supporting the roof has sixteen sides slightly concave: the ceiling between and on either side of each row of columns is *cut* in the form of a vault, but we meet with nothing to decide the question of the *constructed* arch. The chamber may, therefore, be regarded

To the left on entering, upon the west wall, (the grottoes facing the river westward,) is an immense variety of subjects, well painted and designed, preserving their colours admirably, and illustrative of the domestic life and habits of the early occupiers of the soil. One of the most interesting subjects in this grotto is the art of glass-blowing, two men being busily employed in blowing over a fire through long hollow pipes. Some are engaged in making spears, several of which are suspended along the wall behind the workmen. Others are working upon anvils, while swords and bows and arrows are hung around. Potters are fashioning jars and other utensils out of clay. The simple method of twisting ropes upon a stake placed upright in the ground is admirably delineated; the workman is walking backwards. Several persons are engaged in salting fish, and stowing them away in jars; others are drawing water from a well, and carrying pails suspended from a wooden rest reaching across the shoulders. The process of gathering, beating out, and rolling up the hemp into balls, is represented with great minuteness and accuracy. Beneath, oxen are ploughing, preceded by a man with

a hoe, who appears to be breaking the clods. Merchandise is being weighed in a large pair of scales, containing weights of different shape and size. A corpse is being transformed into a mummy.* Lastly, labourers are employed in reaping and binding into sheaves; and further on, the corn is being trodden out by oxen and asses, and sifted or winnowed in a sort of double sieve.

On the northern wall are hunting scenes. A sportsman is shooting gazelles or antelopes with bow and arrows, and pursuing them with dogs, and, in one instance, with a lion or cheeter trained to the sport. Another is catching them with the lasso. Men and women are represented dancing; slaves are carrying geese and bottles of wine, with other preparations for a feast; others are driving herds of cattle, with sucking calves by their sides, towards the person of the tomb, who is standing and surveying his riches and possessions. He is represented larger than life, about seven feet high, and nearly four times as large as the other figures. Among the subjects in the lowest row on the same side is a herd of deer, with fawns frisking around them. At the further extremity from the person

* See Note E, at the end of the volume.

of the tomb is a staircase, up which servants are carrying baskets on their heads, while the contents are poured out in presence of the steward, who takes note of them in writing. On the eastern wall, opposite to the entrance, are delineations of numerous wrestlers, exercising their art in every imaginable posture; they are, I believe, in no two instances alike. One of the principal features in the grottoes of Beni Hassan is the series of wrestling scenes upon the eastern walls opposite to the entrance. There are generally two or three rows of them, and in one of the southern grottoes I counted eighty-six pair of men thus engaged. Soldiers are marching to the attack of a fortress, armed with swords, spears, shields, and bows and arrows. The lowest tier is taken up with the paintings of three vessels, which are very interesting, inasmuch as they show with great distinctness the manner in which the ancient rudder was contrived and fastened to the boat. Each vessel has a large mast with a square sail and rigging in the centre, and towards the stern a long pole* is placed upright in the vessel, and to the top of this is attached a broad-bladed oar,

* See Frontispiece to Vol. II.

passing over the extremity of the stern, to which it is likewise attached with a rope. The steersman is seated behind the upright pole, and holds in his hands a perpendicular tiller, which he causes to oscillate, and so move the paddle or rudder, to the top of which it is fastened. In one of these vessels, containing a mummy, which is laid under an awning, with an attendant at the head and another at the feet, are two of these rudders, one on each side of the stern. In the centre of this wall is the entrance to the adytum, a small chamber, containing one sitting and two standing statues, all of which are more or less mutilated. Beyond the entrance are similar paintings to those I have just described on the other half of the eastern wall. On the south side are gardening scenes; both fruit and flowers are tastefully arranged and well painted. Slaves are carrying fruit of different kinds in baskets upon their heads. On the remaining part of the western wall (to the right on entering the grotto) are two women, kneeling and playing upon harps, each of which has seven pegs and seven strings. The instruments exactly resemble those of the present day in shape and size. Men are catching fish in

one part, and entrapping ducks and wild geese in another, with nets. Fish and meat are undergoing the process of being boiled in pans placed upon the fire. Goats, standing upon their hind-legs, are browsing upon shrubs which, however, have no leaves on the branches; and oxen, attached by ropes to a boat, are swimming across the river in its wake. Women are employed making bread, and are busily engaged in other culinary operations. One subject is scarcely intelligible: a man is fastened to a stake by his hands and feet, which are outstretched, and in that position is being held by four others, at some height, over what appears to be a fire.

In the next tomb is a procession of men, women, and children, the latter being carried in panniers upon donkeys. This is on the upper part of the northern wall. The men, unlike the Egyptians of that period, have beards, and the hieroglyphics above them announce them to be captives. Now, these tombs are considerably older than those at Thebes, and date from the reign of Osirtasen I. B. C. 1740—1697, who was the contemporary of Joseph. Were these, then, Joseph's brethren? Can this procession represent

the arrival of the house of Jacob in Egypt? The word "captives" has been explained as one of those contemptuous expressions commonly used by the Egyptians towards foreigners.

A bull-bait occurs above; and, in the north corner, keepers are feeding several rare animals in the possession of the person of the tomb. The fish, on the eastern wall, are admirably drawn and painted. The owner of the tomb is in the act of throwing his spear at one of them. A hippopotamus is walking among the lotuses at the bottom of the water. In none of these grottoes did we observe a single horse.

The southern grottoes differ materially from the northern, both in their columns, in the ceiling, and in the total absence of porticoes in front. They are, besides, considerably larger, are connected one with another, and have a greater number of mummy pits than the others. The columns in one of them are intended to represent the stalks of four lotuses bound together, and are surmounted by a capital of the buds and flowers of the same plant. The other tombs are without columns, and the ceilings are not arched. In one part, women are represented playing at ball, and

performing marvellous feats of agility. Some are dancing and catching several balls in succession. The men are painted red and black; the colours of the women are light blue and white. One individual is in the hands of the barber. On the eastern wall are six long rows of wrestlers, each containing 140 to 160 figures, in every possible attitude of the art; two rows of archers practising with bows and arrows; and one row of men fencing and playing at single-stick. The colours, red and black, enable one to distinguish easily the position of each of the combatants. On the southern wall, both men and women are undergoing the punishment of the bastinado, the former standing or lying prostrate on the ground, the latter sitting. The person of this tomb is standing near the eastern extremity of the same wall with his wife, and above them are several small figures, one of which is a female suckling an infant. The usual hunting and fowling scenes occur in this and in the succeeding tombs, but the description given above applies to them all.

A walk of half an hour brought us to the ravine behind the now small village of Beni Hassan, for the two villages we passed that formerly bore that

name are now ruined and deserted. The mud walls of the huts are standing, and, from a distance, they appear to be good-sized villages, but they have continued in ruins since Ibrahim Pasha destroyed them and their inhabitants. In this ravine is situated the *σπέος Ἀρτέμιδος*, or Stabl Antar, built in the time of Thothmes III., and of Osirei, the father of Remeses the Great. It consists of a portico with a double row of four square pillars; but only three of the front row now remain. On the wall of the portico are several finished sculptures of these monarchs making offerings to the deities Pecht (Artemis) and Thoth on one side, and to Pecht and Amun on the other side of the door. On the southern, or end wall, is a raised niche, six feet deep, and eight feet above the ground, for the statue of the goddess. It is not tenanted. The tomb was left incomplete; the only sculpture in the interior is a figure of Pecht, on the left side of the above-mentioned niche. Several lines of hieroglyphics appear on the rock in front of the portico, and nearly all the grottoes have a few lines of hieroglyphics above or at the sides of the doorway. This is but a rough sketch of the principal features of interest, which fully

occupied our time and attention during the two days that we spent at Beni Hassan; but it will serve to give the reader some notion of the almost inexhaustible treasures that are contained in these grottoes, which fairly merit the first rank among the ancient sepulchres of Egypt, not only from their extent, but from the variety of the subjects, and the very superior and highly finished style in which the figures are executed.

The waters in this neighbourhood abound in crocodiles: during our stay we saw nearly twenty at different times, either in the water or basking on a large sandbank opposite. I had a capital shot at one of them, as it lay with its belly turned towards me. The distance was not more than eighty yards. I fired and struck it; the monster wagged his tail, but did not move from the spot where he was lying. I fired two more shots—one ball took effect, while the other glanced off into the water beyond. I now thought myself sure of my aquatic friend, so we jumped into the boat, and rowed across; when to our surprise, just as we were gaining the shore, the monster of the Nile quietly slipped into his native element, and we saw him no more. On the spot where he had

been lying were two small pools of blood. Truly, the "timsar" must be a marvellously cold-blooded animal, to stand two bullets in succession without flinching! It is fair to state, that I fired and loaded my rifle behind a bank, so that it could not see me; but it was the only instance I remember of a crocodile remaining above water after the slightest alarm had been given, still less after a shot had been fired.

The sailors having put up our foresail during the day, we took advantage of a fresh breeze from the south-west, and sailed for the first time down the Nile towards Minieh, where we arrived about sunset on the 30th of December. It is fifteen miles from Beni Hassan. Wilkinson says, that this is the most northerly-point where crocodiles are found. Some travellers have erroneously limited their range to the neighbourhood of Manfaloot. The wild fowl in this part of the Nile are exceedingly numerous, and to a person who chooses to give up some time to the sport, the Nile valley is perhaps the best as well as the most agreeable ground for duck-shooting in the world.

The south-west wind continuing during the night, we reached Benisooef soon after one P.M.

on the 31st, having accomplished the distance from Minieh, eighty-three miles, in seventeen hours. By a singular coincidence, in going up the river, we reached Minieh from Benisooef, with a strong north wind in our favour, within twenty-four hours, the fastest day's sailing in our voyage up stream. We passed and saluted a boat with the French tricolor flying at its stern about mid-day. After a stoppage of an hour or two at Benisooef to purchase charcoal and the usual supplies, during which time we walked to the governor's house, decidedly the best looking that we have seen in Upper Egypt, we started again and sailed down to Soweh, twenty-seven miles from Benisooef, where we arrived about sunset, having accomplished a hundred and ten miles within four and twenty hours, including two hours' stoppage at the latter place, and a somewhat shorter one on a sandbank in the middle of the river, where we stuck fast for a considerable time during the night, until at length the rais and crew fairly lifted the boat out of its sandy bed into deep water.

We are now come to the third and last of the great and interesting features of Egypt. After

having visited and beheld with wonder and admiration the temples and the rock-tombs that form each a class of themselves, we must now turn our attention to the remaining monuments of antiquity, which are perhaps the most wonderful of all in Egypt. I mean, the Pyramids. Let us commence the new year, and a new chapter, with some description of them.

APPENDIX.

NOTE A.

Note to p. 63, line 21.

MR. FELLOWES, during his stay at Kutaiyeh, was lodged in the house of the same Armenian merchant, who received us with as much hospitality as he had shown to our countryman ten years before. He gives the following lively description of the house and of its owner. The young lady we did not see. Probably she was already married.

“ At Kootáya, I have been residing in the house of a private gentleman, and have witnessed the manners of his family. On my firman being presented to the Pasha, he sent me to this house, the residence of the principal merchant, an Armenian. He was from home at the time, but I was put in possession of the place of honour, or raised floor in the principal room, which was painted like the coat of a harlequin, and surrounded with cushions, the floor being entirely covered with Turkey carpets and Persian rugs, which gave the room an appearance both of comfort and wealth. This house may be considered a good specimen of the house of a Turk, equally as of a Greek, both

being of the same construction. The family were numerous. Three of the children of my host immediately surrounded me; one of them, a little girl about six years old, very pretty, and evidently the pet of the family. Two sons afterwards appeared, who were men, thirty years of age. The little girl told me many things, which, as she did not understand English any more than I Turkish, it was in vain for me to attempt to answer otherwise than by signs, whereupon she very gravely left me, and going up to my servant, inquired if *Franky* had a tongue, for he never spoke to her, although she had told him everything. Refreshments were brought in, and shortly after arrived the master of the house, a fine, handsome man, who saluted me with great respect, and regretted that I had dined before he came home, but arranged that I should take my meal with him the next day.

"I quite dreaded the *tête à tête* dinner with the head of the house, neither of us understanding a single word of each other's language. When the time arrived, the father entered with his pet child, who was sent to kiss my hand, or put it to her lips and forehead. The father, respectfully saluting me, took his seat on the opposite side of the tray, which was placed on a little stool about six feet high. We each had a plate, knife, fork, and spoon, the three former being seldom, and then with great difficulty, used by my *vis-à-vis*. When the soup, which stood in the middle, was uncovered, my host, having arranged a napkin over his breast, and pulled up his sleeve, set the example of dipping into the tureen, and then I did the same, wishing it was nearer to me. After each dish, he saluted me, by passing his hand to his breast, mouth, and forehead, indicating the devotion of heart, lips, and head in my service. The eldest son, who waited most humbly

upon us, watched my movements as closely as a dog expecting its share of every mouthful. A dish of brain-fritters succeeded; chickens, birds (which we had shot), pilaf, and sweets followed. When our formal meal was over, the son brought a basin, having a false bottom, like an inverted colander, at the top of which lay a piece of soap, also a water-ewer, and a towel handsomely embroidered with gold. The basin was first presented to me, and the son continued to pour water through my hands. My host made a longer ceremony of it.

* * * *

"After we had completed our meal, two of the sons, the child, and my servant, ate theirs at the lower part of the room, attended by numerous servants. The sons alone are privileged to wait upon their father, filling his pipe, presenting his coffee, and sitting looking at him for hours together; and they never all leave the room while he remains. A servant seldom enters the apartment unless to attend to the fire."—FELLOWES' *Asia Minor*. 1839.

NOTE B.

Note to p. 68, line 15. (Æzani.)

"I HAD heard of the recent discovery of Æzani, and having been told that it was a small Roman town of the time of Adrian, I felt comparatively little interest about seeing it. But I now find, from its architecture, that it appears to be a purely Greek city, though, perhaps, afterwards possessed by the Romans, as there are some few Latin inscriptions. The architecture is entirely Greek except the tombs, many of which appear to be of a more

recent period than the public buildings. The situation of the town is not so striking as the Greeks generally choose, but it has its gentle hills, one of which was its Acropolis, crowned with a very highly finished Ionic temple.

"On a hill towards the north are the colossal foundations of another temple, which, from the many splendid fragments of Corinthian columns and friezes scattered around, I have no doubt was of that order. Still further to the north-east stands a hill, covered with tombs, and hollowed out from the side of it is a beautiful Greek theatre; the seats still remain, and such a mass of the materials, that the whole might probably be put together again. A splendid frieze of lions, in every attitude, with trees in the background, cut in bold basso-relievo, appears to have surrounded the building. The proscenium is similar in form to others that I have seen, and probably contained equestrian statues like those at Herculaneum, as the pedestals are still remaining.

"On either side of the stadium are the ranges of seats for the spectators, rising one above the other, forming an avenue for the view from the theatre. These seats are raised upon fine stone arches, which served as the entrances to the stadium.

"There are still standing three bridges across the river which meandered through the city, its banks having been lined with finely ornamented masonry. The subjects of the ornaments in the architecture of the city, which are abundant, are taken from sports and games. Panthers, lions, dogs, eagles, and bacchanalian figures are carved in the friezes. Among these are many fronts of tombs sculptured as doors, with panels and devices, having inscriptions."

FELLOWES' *Asia Minor*. 1839.

NOTE C.

Note to p. 190, line 1. (Great Temple of Aboo-Simbel.)

“ THE interior of this temple is a work not inferior to any excavation in Egypt or Nubia, not even excepting the tombs of the kings: indeed, the effect produced on first entering it is more striking than any which those can afford: the loftiness of the ceiling, the imposing height of the square pillars, and of the erect colossal statues, full thirty feet high, attached to them, and the dimensions of the apartments, which are on a much larger scale than any of the other excavations, all contribute to render the interior of this temple not less admirable than its splendid exterior.

“ The sculpture on the walls is not so well finished, nor the colouring so perfect, as in the tombs of the kings; but the composition and invention of the design, and its spirited execution, may be considered as equal to anything in Egypt. The extreme heat and closeness of the apartments, occasioned by the want of a free circulation of air, have contributed materially to injure the paint; but enough of the colouring still remains to enable the spectator to judge of what is lost, and to convince him of the original beauty of the work. The most conspicuous groups appear to represent the victories of some celebrated hero, apparently the same who is depicted at Medinet Aboo, Luxor, Carnack, and other parts of Egypt, together with the triumphant processions and consequent offerings to the deities. There is little difference in these groups from the similar sculptures in the buildings above-mentioned: the hero appears in the same manner in his car; he is of a gigantic stature, and is destroying his enemies with his arrows. The van-

quished suing for mercy, the discomfiture and flight of their companions, the procession of the prisoners, and the distribution of the other parts of the groups, are likewise nearly the same. The prisoners seem to be of different nations from those represented in other places ; and it is a circumstance of no little interest to see here, thus accurately painted, the costumes of the various tribes of the interior of Africa, at a date so remote that nowhere else can we expect to find any description either of their manners or their customs. How interesting would a minute copy of these groups be to travellers in the interior of Africa, who could compare them with the inhabitants of the present day ! Some of the captives are perfectly black, and have all the characteristics of the tribes of the interior of Africa—such as woolly hair, thick lips, long sleek limbs, &c. ; others are of a lighter hue, not unlike the present race of Nubians. The most common dress consists of the leopard's and tiger's skin, fastened round the waist, while the upper part of the body remains uncovered. The cap which they most commonly wear is of a construction which I do not recollect to have observed elsewhere, and appears to consist of the leaves of the palm-tree, dried and cut in slips ; while the workmanship is a sort of neat plaiting, apparently worked with much ingenuity. Those who wear the caps have no hair, but some are distinguished by bushy hair and beards.

“ In one of the groups is represented the storming of a fortress, of very singular construction, which is defended by people of the race just mentioned. On the top are seen women, among whom, one in a sitting posture, wholly divested of drapery, and of a light complexion, bears no resemblance in character or attitude to those represented in other places by the Egyptians. The hero who directs

the assault is, as usual, of gigantic stature. On the plain below are seen the peasants driving their cattle away from the presence of the conqueror, designed with much spirited action; some of the besieged party are also kneeling and imploring clemency. The arrows are flying from all quarters amongst the defenders; and some are seen plucking them from their foreheads, arms, and other parts of their body. Large stones hurled down from above, do not appear in any way to intimidate the attacking party. The group of twelve supplicating victims, which the hero is represented in another part as grasping with one hand by the united hair of their heads, while with the other he uplifts the axe to sacrifice them, is executed with much energy and force; and the marked difference of character in the several countenances of the various tribes they belonged to, is given in a masterly style: the expression of agony and despair in their several features is admirable." —IRBY and MANGLES' *Travels*, pp. 26, 27.

NOTE D.

Note to p. 276, line 17.

HERODOTUS, in speaking of the habits of the crocodile, alludes to the *trochilus*, or sand-piper, a constant attendant upon the monster of the Nile when on shore. The historian falls into the vulgar error of supposing it to be blind under water—a strange assertion to be made of an animal that lives almost entirely upon fish, whose power of sight would prevent their falling a prey to a blind crocodile. It is naturally a timid animal, and flies on the approach of man, but the immense power of its tail makes it a formidable antagonist when taken by surprise, and above all,

“ I proceed now to describe the nature of the crocodile, which during the four severer months in winter eats nothing. It is a quadruped, but amphibious. It is also oviparous, and deposits its eggs in the sand. The greater part of the day it spends on shore, but all the night in the water, as being warmer than the external air, whose cold is increased by the dew. No animal that I have seen or known, from being at first so remarkably diminutive, grows to so vast a size. The eggs are not larger than those of geese. On leaving the shell, the young is proportionably small, but when arrived at its full size, it is sometimes more than seventeen cubits in length. It has eyes like a hog, teeth large and prominent, in proportion to the dimensions of its body; but, unlike all other animals, it has no tongue. It is further and most singularly distinguished by only moving its upper jaw. Its feet are armed with strong fangs; the skin is protected by hard scales regularly divided. In the open air its sight is remarkably acute, but it cannot see at all in the water. Living in the water, its throat is always full of leeches. Beasts and birds universally avoid it, the trochilus alone excepted, which from a sense of gratitude it treats with kindness. When the crocodile leaves the water, it reclines itself on the sand, and generally towards the west, with its mouth open. The trochilus, entering its throat, destroys the leeches, in acknowledgment for which service it never does the trochilus injury.

“ This animal, by many of the Egyptians, is esteemed sacred; by others it is treated as an enemy. . They who live near Thebes and the lake Moeris hold the crocodile in religious veneration; they select one, which they render tame and docile, suspending golden ornaments from its ears, and sometimes gems of value; the fore feet are

secured by a chain. They feed it with the flesh of the sacred victims, and with other appointed food. While it lives, they treat it with unceasing attention, and when it dies, it is first embalmed, and afterwards deposited in a sacred chest. They who live in, or near Elephantine, so far from considering these beasts as sacred, make them an article of food: they call them not crocodiles, but *champsæ*. The name of crocodiles was first imposed by the Ionians, from their resemblance to lizards, so named by them, which are produced in the hedges.

“Among the various methods that are used to take the crocodile, I shall only relate one which most deserves attention. They fix on a hook a piece of swine's flesh, and suffer it to float into the middle of the stream; on the banks they have a live hog, which they beat till it cries out. The crocodile, hearing the noise, makes towards it, and in the way, encounters and devours the bait. They then draw it on shore, and the first thing they do is to fill its eyes with clay; it is thus easily manageable, which it otherwise would not be.”—*Herodotus*, Book II. chap. lxviii. lxix. lxx.

NOTE E.

Note to p. 306, line 4.

THE practice of embalming dead bodies and transforming them into mummies obtained among the Egyptians from the earliest ages.

“There are certain persons legally appointed to the exercise of this profession. When a dead body is brought to them, they exhibit to the friends of the deceased different models highly finished in wood. The most perfect of these they say resembles one whom I do not think it religious to name in such a matter; the second is of less price, and

inferior in point of execution ; another is still more mean : they then inquire after which model the deceased shall be represented. When the price is determined, the relations retire, and the embalmers thus proceed : In the most perfect specimens of their art, they draw the brain through the nostrils, partly with a piece of crooked iron, and partly by the infusion of drugs ; they then, with an Ethiopian stone, make an incision in the side, through which they extract the intestines ; these they cleanse thoroughly, washing them with palm-wine, and afterwards covering them with powdered aromatics. They then fill the body with powder of pure myrrh, cassia, and other perfumes, except frankincense. Having sewn up the body, it is covered with nitre for the space of seventy days, which time they may not exceed. At the end of this period it is washed, closely wrapped in bandages of cotton, and dipped in a gum * which the Egyptians use as glue. It is then returned to the relations, who enclose the body in a case of wood, made to resemble a human figure, and place it against the wall in the repository of their dead."—*Herodotus*, Book II. chap. lxxxvi.

* This was gum arabic, produced from the acacia (*Acacia Mimotica*) of Egypt.

END OF VOL. I.